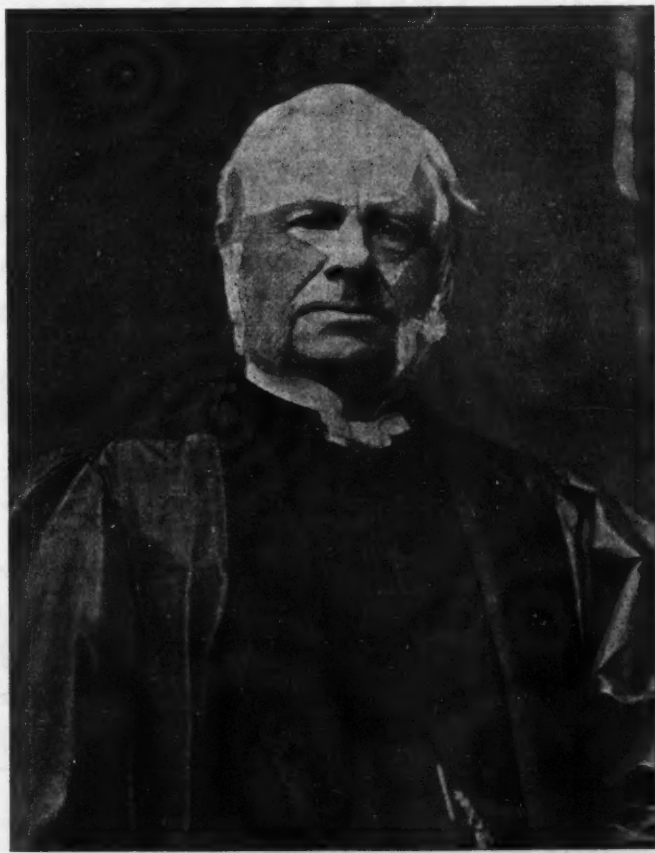


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NEW YORK,
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1897.

The Evangelist.



Rev. AUGUSTUS WOODRUFF COWLES, D.D., LL.D.
President Emeritus Elmira College.

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HENRY M. FIELD, Editor.

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All Round the Horizon.

The event of the week has been the Queen's Diamond Jubilee in London, which, great as were the expectations, has surpassed them all. Never in any capital in modern times has there been gathered so vast a multitude of human beings. The population of London is between four and five millions, and was probably doubled on the eventful day.

The celebration began on Monday, when the Queen left Windsor Castle for London, accompanied by her three daughters, the Empress Dowager of Germany, Princess Christian of Schleswig-Holstein and Princess Hury of Battenberg. This was the beginning of the great pageant which was to move the eyes of all London the next day. It was indeed a gay scene as they passed in their fine carriages, with postillions and outriders, through the gates of the old Castle, out under the waving flags and triumphal arches which lined the route to the railway station, where "the Queen's train," with its engine, the "Queen Empress" beautifully painted and picked out with gold leaf, and carrying the royal arms emblazoned in gold and colors in front, and heraldic devices over the splash boards of the driving wheels, was awaiting them. All the stations along the route had been decorated; the employees stood to salute as the train passed, and the platforms were crowded with multitudes cheering the Queen.

The state carriages were waiting at Paddington station, which was resplendent in crimson and garlands of flowers, and as the royal party left the station, escorted by the Life Guards, a mighty cheer rose from the loyal crowd, which was taken up by fresh voices along the route, making one continuous welcome all the way to Buckingham Palace.

In spite of the fatigue and excitement of such a journey the Queen is said to have looked well and bright and interested in everything, and appeared most gracious at the reception of the special envoys and distinguished foreign guests in the afternoon.

All night long the streets of the great city were thronged, and at four o'clock in the morning they were beginning to be crowded. A final rehearsal of the services of Tuesday was held at St. Paul's Cathedral Monday evening and a correspondent of the New York Sun gives the following picture of the scene without:

"An immense crowd was present. Bareheaded and silent it stood until the last amen was uttered. Then there was a murmur of applause for the beautiful music. Suddenly some one shouted 'The Queen,' and struck the note to which all those present were strung. From all directions could be heard voices calling for the national anthem or cries of 'The Queen, God bless her.' Then a section of the crowd began singing 'God Save the Queen.' They lacked leadership until Dr. Martin, the choir conductor, signalled for the choir to remain and motioned to the crowd for silence. When this was obtained

the bands began playing the anthem, the choir singing the words. The hymn was taken up by the whole crowd, and an immense volume of sound rolled into the adjacent streets, where the throngs joined in the singing until the thoroughfares reverberated like thunder. Never was there such an outburst of enthusiasm in London. Numbers of those present were genuinely overcome and sobbed, while the influence of the great outpouring of praise and reverence was felt by all."

The Queen rose early Tuesday morning, after a good night's rest, and her heart was stirred by the messages that came pouring in from every court in Europe, and the remotest parts of the British Empire. To the latter she replied in the following message which was sent over the private wire from the palace into the Central telegraph office, whence it was sent to every part of the British Empire:

"From my heart I thank my beloved people. May God bless them.

"V. R." ["Victoria Regina"]

At eleven o'clock the gates of Buckingham Palace were thrown open, and the Queen appeared in an open landau drawn by the eight cream-colored horses, that have been the fashion of royalty ever since the first King George brought their ancestors from Hanover. Great anxiety had been felt about the weather, which is very uncertain in old England. A heavy down-pour, while it might not dampen the enthusiasm of the people, would have been a serious drawback to the enjoyment of the day. But the heavens smiled upon them, as the beloved Queen rode for six miles through the dense multitudes of the greatest capital of the world. Nothing occurred to mar the wonderful pageant. Though we well know that in a city so vast and populous, there is a vast deal of misery and discontent, it did not show itself. All around in the millions of spectators there seemed to be but one feeling, that of happiness and loyalty.

As The Evangelist goes to press on Tuesday evening, we have not yet received the full reports which may be coming for some days. Enough has already appeared to show that the celebration was a success beyond even the highest calculations of its projectors. May it serve to bind the hearts of the people of England more and more to their beloved sovereign, and make the British empire more and more a power for good, for righteousness and justice, for liberty and peace, all over the world!

"Tall oaks from little acorns grow," and great results may issue from the slightest causes. It now seems as if there might be a revolution in Spain because one Spaniard slapped another in the face! Several weeks since, when the subject of Cuba was before the Cortes, party spirit ran high. Both parties are alike in earnest to put down the rebellion—but the military leaders who have undertaken to carry out that policy have had thus far but little success. Two years have passed, and instead of the insurgents being

cowed and driven back to their hiding places in the mountains, they are to-day stronger than ever before. Of course this failure to subdue the rebellion is imputed to the mismanagement of the party that is in power, and there are incessant charges and counter-charges, that make the meetings of the Cortes more lively than agreeable. So high ran the debate three or four weeks since, that when two members of the Cortes met in the lobby, after a fierce altercation, one slapped the other in his face! That of course stopped the discussion on the spot, but only to leave the question of personal honor to be settled in another place and in another way. The Spaniard is the proudest man in the world, and nothing pierces him to the quick so much as an affront to his dignity. From that moment the receiver of the blow could think of nothing else. The sting of it was like that of red hot iron. If he looked in the glass, there was the red spot which showed the insult that could not be forgiven. He might cry with Macbeth, "Out, foul spot, out I say," but it would not "out"; there it would remain till it was washed out with blood!

Nor would even that end it, for the blow was not only a personal insult to the man, but to the party which he represented, who took up the case, and declared as one man, that if the offender, the Duke of Tetuan, who was a member of the Cabinet, did not retire from the ministry, they and the whole body of the opposing party, would retire from the Cortes, and have nothing more to do with the government!

This was another complication, for the government would be like a chariot running on two side wheels, and this at the very moment when Spain was in the last extremity, and needed the support of every man in the Peninsula. Canovas, the Prime Minister, offered to resign, but as he was a favorite of the Queen, she would not let him resign, and if he stayed in power, he would not consent that the Duke, whose hot blood had made all the trouble, should be sacrificed. There the case stands now. A message from Madrid dated on Monday, says that Senor Sagasta, the leader of the Liberal party, had summoned the Liberal ex-Ministers to a conference, at which the political situation was discussed. A manifesto was drawn up which in substance declared that the Liberals would persist in abstaining from having any relations with the government so long as the Duke of Tetuan, Minister of Foreign Affairs, remained in office! Of course this is connected with charges of mismanagement and incapacity on the part of the government, which may result in turning out the present Cabinet, and putting another in its place. If so, it would be one of the strangest incidents in history, that a government was turned out of office, because a duke lost his temper and slapped a member of the Cortes in his face. On such slight causes may turn the great events of history.

When men cannot worry about anything else, they are apt to worry about the weather. It is too hot, or too cold; it rains too much, or it does not rain at all. In both of these particulars the month of June has disappointed us. Instead of coming in with sunny skies and an "ethereal warmth" that pervaded our frames, so that it gave us the feeling of a new existence, it has been raw and cold, and the windows of heaven have been opened, and the floods have come, as in the days of Noah. "Do you call this summer?" says the farmer, when a chill strikes into his bones, as he looks up at the angry sky. Well! dear old grumbler, I am sorry for you: that the thermometer does not go up and down at your bidding. But after all, may there not be another side to this? May not these down-pours have filled the earth with water, so that all summer long you will hear the murmur of the brooks that run among the hills? See how the grass is springing up fresh and green! Will you

not soon inhale the fragrance of the sweet-smelling hay? What crops you will cut from the fields, and gather into barns! And as for these cold raw days that are more like March than June, they are the delight of my life, as they furnish an excuse for kindling a fire and piling on the hickory! If it rains, let it rain! If the winds blow and howl around the house, let them howl! Nothing can disturb the equanimity of one who is a lover of books, and who, picking out his favorite author from his well filled library, stretches himself in an easy chair before a blazing fire! And so, after a long experience of life, I have come to the conclusion that the Lord knows what is good for His creatures better than they know themselves; and that if, instead of expecting Him to change the course of nature to suit our little wants, not to say caprices, we should make up our minds to *take everything as it comes*, heat or cold, rain or sunshine, we should never be in a fret—in a flurry or a worry—but should keep our minds in perfect peace, not only because of faith, but because by happy experience we feel and *know* that our Father doeth all things well.

H. M. F.

THE HEART OF VIRGINIA—ROANOKE COLLEGE.

By Rev. Theodore L. Cuyler.

I always enjoy a visit to the "Old Dominion." This historic name is hardly appropriate any longer; for a new Virginia has come into existence since the war, with new ideas and new vigor, so that there is little that is old except the everlasting mountains. My recent errand to the birthplace of Presidents (it produced seven of them), was to address the students of Roanoke College. I went by the Baltimore and Ohio railway to Shenandoah Junction and there our train was shifted on to the tracks of the Norfolk and Western; we ran swiftly and kept the timetable to the minute. This is a very direct route to the Nashville Exposition. The charm of it to me was that the road passes through much of the most enchanting scenery of Virginia.

We entered the State at Harper's Ferry, which is still haunted by the memory of brave old John Brown of Ossawatimie. Thence we struck the famous Shenandoah Valley which was the theatre of most of the brilliant exploits of Stonewall Jackson. How redolent of the war-times were the names of the stations! Nearly every square mile of that vast and verdant Valley was tramped over by the contending armies. The first great object of popular resort in these days is the Luray Caverns—in Page County—which were discovered about nineteen years ago. They are not as extensive as the Mammoth Cave of Kentucky, but are more brilliant with glittering stalactites, and fairy cascades of snow-white stone. When the full blaze of electric lights is turned on, the scene is one of flashing splendor.

But more attractive to me than any subterranean splendors were the magnificent mountains that line the road. The Blue Ridge differs from its next neighbors the Alleghanies, in the great number of its sharp peaks, and knobs that shoot up in constant profusion. Just beyond Basic City—which is one of the new "boom-towns" started by the speculators in real estate—is one of the most fascinating bits of mountain scenery that I have seen in many a day. What a feast for eyes long wearied with the brick and mortar of city streets! I would love to bathe my soul in such scenery about once a week. "The mountains bring peace."

One of the earliest memories of my childhood was the picture of the Natural Bridge. I had always wanted to see this extraordinary freak of Nature, and therefore I gladly left the train at the point where the railway crosses the James River. A coach was waiting at the station, and a pleasant drive of two and a half miles brought me to the wild romantic spot in which the hotel

is situated. It was worth the journey just to see the picturesque mountain views that environ the hotel; Jefferson who originally owned that region and built a log-tavern there, delighted in that congress of verdant peaks and reared an observatory from which to view them. After breakfast the proprietor of the hotel took me down to the creek that runs beneath the wonderful bridge. On our way we passed two arbovitæ trees which it is claimed were old fellows when Columbus discovered America. One of them is but a fragment; the other stands as solid and stiff and stalwart as an old Scotch covenant.

Very few famous objects have come up to my expectations; but the Natural Bridge surpassed them. It is the most marvellous and mysterious natural curiosity I have ever seen. When you first come under it, and look upward to that sublime and gracefully turned arch that is suspended one hundred and sixty feet above you, the sight overwhelms you with awe and astonishment. It would seem as if some skilful engineer had sprung that graceful arch in the days of the Titans. To add to the wonder there are a collection of dark spots on the face of the arch that bear a striking resemblance to a huge eagle with outstretched wings! My guide showed me the dizzy track over which young Piper once ascended the perpendicular wall! He has no successors in that feat. I was also shown the faint "G. W." scratched on the solid rock about twenty-five feet from the base that is claimed to have been the autograph of Washington when he was a young surveyor. But that is a fair subject for the "higher criticism." All the theories of the original formation of this marvellous bridge seem to my mind equally fallacious. The idea that that small Cedar Creek ever wore its own way through the hard solid limestone rock is too preposterous for belief. The place is full of wonders. There is a brook called the "lost river," that plunges into a hole on the side of the cliff, and disappears as utterly as the lost books of Livy! No one has ever discovered what becomes of that eccentric stream.

I could write much more about the fascinations of the Bridge and its picturesque surroundings, but I must hasten on to my delightful visit to Roanoke College. This vigorous institution—just forty-four years old—stands in the large village of Salem, a few miles south of the enterprising city of Roanoke. It is in a beautiful valley surrounded by the Blue Ridge, and the Alleghanies; and those mountains make a part of the education of the hardy young fellows who are training for usefulness in that truly Christian institution. There are one hundred and seventy students—a large portion of whom have the Gospel ministry in view. It is not a sectarian college, although the preponderating elements are Lutheran and Episcopalians of the "Low Church" stamp. "Roanoke" reminded me of Williams College in the days when its four young missionary students used to meet for prayer under the historic "haystack." The atmosphere of the college is as distinctively religious, and the students are plainly-dressed, hard-working, energetic fellows, who come to college for higher business than glee-clubs or intercollegiate foot-ball. Their popular President, Julius D. Dreher, is a South Carolinian, who has worked his way to the front with the acuteness and push of a New England Yankee. He is a host in himself, and he has a Faculty of well trained instructors. The expenses of a thorough education there are very low, and especial advantages are offered to those who are preparing for the ministry in various denominations. The college-library contains about 20,000 volumes.

On Sunday morning I was permitted to deliver the baccalaureate discourse to a thronged audience in the Lutheran Church. The Presbyterian pastor, Rev. Mr. Campbell, closed his own

church and was present. In the afternoon I attended the crowded prayer meetings of the students and it recalled the "Philadelphian Society" meetings in dear old Princeton. President Dreher throws his whole soul into the spiritual, as well as into the literary and scientific, life of the college. In spite of its limited finances and moderate pecuniary endowments, Roanoke College is doing a glorious work, not only for Virginia, but our whole land. I wish that some big-hearted and full-pursed Christian had been with me during my recent delightful visit, for he would have seen what a splendid investment of one or two hundred thousand dollars he could make in the farther endowments of that noble institution which is training young Americans for Jesus Christ and our country.

It is estimated that the new seats built along the route of Tuesday's procession in London would, placed end to end, reach from that city to within a mile of Eastbourne, or a distance of sixty-four miles. According to another estimate there are forty-six miles of windows (calculating four stories to each house) from which the procession was viewed. This is but one of the dimensions, and not an important one of the great affair. Then of official and kindly greetings, not in person, but by missive from religious and civil bodies, from Presidents and rulers, from societies, clubs, and indeed all sorts of organizations the world over, who can estimate the number of these! All have sent their congratulations, some with fulness and fervor, and in a form in many instances the best and most artistic that could be devised. Thus we notice that an illuminated address to the Queen from the members of St. George's Society of this city has been made in the form of an album by Tiffany and Company. Its twenty leaves are of illuminated vellum, and their binding of imperial red morocco mounted with gold. A large number of these tokens are intrinsically valuable, and the whole sum of them in value and bulk is something quite formidable to contemplate. The pessimist and cynic may regard them as mere trinkets, as only worth what they will fetch in the market, but surely not so Victoria, not so the loyal Briton. They surely have a higher worth and meaning to the chief parties, the actors in the passing scene of to-day, for they are the tangible and beautiful evidence of worthy, even Christian relations between ruler and subject; the evidence that these are bound together by a common sentiment of regard and love. And might it not be well for the Queen to build a treasure-house to contain one and all of these tokens of her long and prosperous reign—thus forming a chapter in current history that would be read with profit in time to come.

Referring to the Westminster Theological College just inaugurated at Cambridge, The Presbyterian of London well argues that this most significant proceeding accords with the spirit and history of our Church in all countries. "The College is, and ever has been," it says, "the outward and visible expression of our mission as a Church." And how the still, small, but very much alive, English Branch of Presbyterianism has been providentially favored since its replanting, as it were, we are thus told: "Founded in 1836, our Church felt her weakness, and though heir to the greatest traditions of English Puritanism, her weakness led her to seek close and organic alliance with the powerful Scottish Church. For us in England, the Disruption was an unmixed blessing: it enabled those who affectionately guided the destinies of the Infant Church to determine that, while retaining the most cordial relations with sister churches in Scotland and Ireland, and providing a spiritual home for Scotchmen who crossed the border, she should be in reality an English Church for Englishmen, endeavoring to preach the faith of the Apostles, and to reproduce in essentials the Apostolic Church in England."

WELCOME TO DR. FRANCIS E. CLARK.

The semi-annual meeting of the Local Union of Christian Endeavor was held June 18th, in Carnegie Hall. It was a happy arrangement that made this meeting coincident with the return of Dr. Francis E. Clark after an absence of eleven months spent in missionary work for the cause in Europe, India and South Africa. Everything combined to make the meeting a memorable event in the annals of the Local Union. The weather was perfect, the Britanic brought Dr. Clark and family in on schedule time, the hall was filled from platform to roof with the brightness of youth, Dr. Palmer had his 200 voiced choir admirably trained, and all the speakers were in enthusiastic mood.

The business matters were attended to in the afternoon at Central Presbyterian Church, where also several short papers were read and discussed on the general subject of "The Business-like Society," under the leadership of William Shaw, Treasurer of the United Society, and H. A. Kinports, Vice-president of the Local Union. Succeeding this the Endeavorers had refreshments and a social hour and shook hands with Dr. and Mrs. Clark.

The mass meeting in Carnegie Hall began shortly after eight o'clock. On the platform were the immense choir, officers of the Local Union, pastors and workers prominent in Christian Endeavor; Mr. W. L. Amerman, President of the Local Union; Dr. Clark, founder of Christian Endeavor and President of the United Society; Mrs. Clark, his efficient helpmeet; Dr. D. J. Burrell, who opened the meeting with Scripture reading and prayer; Dr. J. T. Beckey, who offered the closing prayer; Dr. H. T. McEwen, and Ballington Booth, whose "Volunteers" have just organized a society of Christian Endeavor within their ranks.

Mr. Amerman introduced Mr. William Shaw, who spoke for himself and for the business house in Boston, expressing their great pleasure at the return of their chief. Hon. John Wanamaker was then introduced as a Trustee of the United Society and the presiding officer of the evening. He was heartily received and his remarks elicited frequent applause. Responding eagerly to his call, the Endeavorers rose to their feet and welcomed their beloved leader, Dr. Clark, with waving of handkerchiefs and clapping of hands, repeated again and again as he assayed to speak.

Dr. Clark, in his opening remarks, paid a deserved tribute to Mr. Amerman and the Local Union for the efficient work done in New York city for Christian Endeavor, and especially for Mr. Amerman's project of the "Tenth Legion" of proportionate givers, now adopted by the United Society, and given a prominent place on the program of the San Francisco convention. He also referred to Christian Endeavorers in indebtedness to the Local Union, under the leadership of Rev. Henry T. McEwen, D.D., for setting the pace for attendance upon International Conventions, at the one held here in 1892, when 35,000 were present. Dr. Clark brought the greetings of other families of Christian Endeavor of different tongues, and tribes, and colors. Since leaving our shores he had traveled 40,000 miles in behalf of "Christ and the Church." He had spent two months in India and had found much progress in Christian Endeavor since his previous visit four years ago. This was true, especially at Ascot, where the Scudgers and Chamberlains are at work under the Dutch Reformed Church. The greatest name among Christian Endeavorers in India is William Carey. William Carey, third, had given Dr. Clark a memento of his grandfather, and as the speaker held aloft a cobbler's hammer and said it was the identical hammer which William Carey, the first, had used for cobbling shoes, a thrill ran through the audience that found vent in a burst of prolonged applause. Dr. Clark

said the hammer would be used as a gavel at the San Francisco convention. Other souvenirs were also shown with interesting histories. He said Christian Endeavor was serving the cause of missions in holding small numbers of converts together in Christian Endeavor Societies where there were too few to form or support a church.

In South Africa Dr. Clark found the evangelical churches adopting Christian Endeavor with increasing favor as an auxiliary to their work. He told of his visit to Andrew Murray, and of the great work which the large family of Murrays are doing in South Africa. In closing, Dr. Clark made an impassioned appeal to the young people to "Keep close to the heart of God" and to wholly consecrate themselves to the service of Jesus Christ.

A very pretty sight was the unique welcome to Mrs. Clark by the "Juniors." A boy came to the platform and manfully addressed to her words of greeting. Then a procession of children came singing up the middle aisle, headed by six little girls in white, each bearing a bouquet of flowers in the form of a star, signifying the six District Unions of the city. Two larger girls received these bouquets on the platform and tied them with white ribbon into one bouquet, and presented it to Mrs. Clark. The latter accepted the love token with gracious words, and then gave an entertaining account of her experiences in Europe with her "traveling Christian Endeavor Society with the Junior annex," during the time that Dr. Clark was itinerating in Asia and Africa.

THE SPRINGFIELD BIBLE COLLEGE AT SPRINGFIELD, MASS.

The Bible Normal College at Springfield celebrated, June 9th, its first commencement under the new name and the eleventh under the old one of School for Christian Workers. The dominating thought in all the exercises was the new era for the Institution.

The alumni meeting in the morning was, in its attendance and its feeling of brotherhood, an evidence of the strong hold of the College upon its students and of their interest in its future.

At a meeting of the corporation and trustees in the afternoon the officers of the College presented reports of the year, which showed marked progress, not only as regards the studies but also on the financial side. The burdensome deficit of last year has been cleared up, and, when all the pledges have been paid, the accounts will be balanced up to date. The course of instruction has been readjusted, Psychology and Pedagogy have been elevated to a distinct department, which has been correlated with the Sunday-school and missionary departments, and a new instructor has been secured, a specialist in these branches.

This meeting was followed by a collation served in the new Ladies' Hall by the Board of Managers. This gave an opportunity for showing the Hall as the social centre of the Institution. The dinner was followed by speeches from the students, graduates, trustees and clergy.

The graduating exercises were held in the evening, at which time seven received diplomas, and five others certificates for completing special courses of study. Among the latter were the Sunday-school secretary for Manitoba, and a student from Japan who will enter upon Sunday-school work in his own country.

The speakers were Rev. S. L. Loomis of Boston and Rev. F. W. Tompkins, Jr., of Providence. They showed the imperative need of such workers as the College is sending out, the former speaking on The Child of the Tenement, and the latter on Better Men for the Need of the Times, with special reference to Sunday-school work.

Thus the change of name for the Institution has been a necessary result of its growth. The College is equipped as never before for accomplishing its specific work.

THE EVANGELIST.

ANNEXATION OF THE SANDWICH ISLANDS.

The President has sent to the Senate a message on the annexation of the Sandwich Islands to the United States, that would not have invoked any criticism if it had been a simple statement of the situation—that a proposal for such annexation had been made to us, and asking the counsel and advice of a coordinate branch of the Government. This would have been a modest way of approaching the subject, that would have conciliated public opinion. But not a word had there been of premonition or discussion, when, without the slightest prefix, there is sent to the Senate—not a proposal from one side or the other, but a TREATY signed and sealed by the contracting parties! Of course, it has yet to pass the ordeal of the Senate, by which it may be accepted or rejected. But we are at a loss to understand the reason of all this mystery about it. Such an annexation was proposed by President Harrison, but, if we remember rightly, all the steps towards it were open and above board. Why should there be any concealment now? That very fact creates a suspicion that there is something underneath that is hidden from the public view. If it be so, and the secret be by-and-by discovered, that alone is enough to condemn it forever. If there is anything that we hate, it is concealment and mysteries and surprises. They are odious even in private life, and often break up the closest friendships. And in public affairs, this way of exploding surprises upon the country, as if on purpose to produce startling effects, is not one that we admire. With all respect to the President and his Secretary of State, it is a flippant way of treating the other branch of the Government that has to be consulted in the making of treaties with foreign states, and one which we hope will never be repeated.

What adds to the mystery of the whole business is that the present action is in direct contradiction to what has been supposed to be the position of the President and his Secretary of State. Representatives from the Sandwich Islands have been in Washington for months, but have never had the least encouragement from the President, at least so far as the public were permitted to know. And as for Secretary Sherman, he has put himself on record in the most positive manner against any extension of the territory of the United States, and pledged himself in the most solemn manner to resist it to his last hour! Yet here is his name—John Sherman—as large as life, appended to a treaty to make the Sandwich Islands a part of the Great Republic! After this we can hardly wonder that political papers that wish to make the most of anything against him, seize upon this topsy-turvy as a proof that he has lost his mind! while others of a more gentle and religious turn, say that his eyes have been opened by seeing a light from heaven!

Having thus "freed our mind" as to the way in which it was sprung upon the country, we can say as to the proposal itself of annexing the Sandwich Islands to the United States, that we are rather in favor of it, if it can be done in a regular and orderly way. We say *rather*, because

we are not so decided and positive in our opinion that we could not be convinced by any amount of argument against it. We are open to conviction; but up to this date, so far as we are informed, we think it would be a good thing for the Islands and a good thing for us.

But some are opposed to this annexation, as they are opposed to *all* annexation. The United States, they say, are big enough already; too big to be very manageable. Why add another square mile of territory? Our English friends moralize over us, and tell us that we are forgetting the wisdom of our fathers, and departing from our policy in the earlier and better days of the Republic. That shows how much—or how little—they know of our country, whose whole history has been full of annexations.

When the colonies declared their independence of England a hundred and twenty years ago, there was but a narrow strip of settled territory along the shore of the Atlantic, with some three millions of inhabitants all told. Twenty-five years later came the purchase of Louisiana, which more than doubled our domain at a single stroke, as it included the whole valley of the Mississippi to the Northern Lakes, and Westward to the Rocky Mountains and to the Pacific Ocean!

As France had sold us this vast territory, Spain next followed suit by selling us Florida. Then came the Mexican war, which was begun by the annexation of Texas, and ended with the acquisition of California and other territories on the Pacific coast. And then we took in Alaska, that carried us Northward into the Arctic Circle and Westward almost to the shores of Siberia. Surely annexation is not a new thing in our American history.

But of course, this does not determine the wisdom or unwisdom of annexing the Sandwich Islands. They are not a part of the Continent, nor are they touched by any outlying promontory North or South. They are two thousand miles from our coast, in the very centre of the Pacific Ocean. What do we want of such a remote dependency? I answer: That cluster of islands, in the midst of the seas, midway between America and Asia, has a great strategic importance to our country. In another century our commerce will be doubled and quadrupled, yes, and it may be multiplied a hundred fold. Where are all these fleets of commerce to find a harbor of rest and a place of protection?

Again, I confess to a historical interest in the islands, which were the scene of the labors of the American missionaries more than half a century ago. I am well aware of what is said by flippant travellers, who touch upon those shores, and tell us they that have been greatly reduced in population since the missionaries came. Yes *since*, but not *by*. Everybody knows that they have been depopulated by the drinking habits and other vices of sailors from all parts of the world. *They have been saved only by the missionaries*, who have introduced schools, and have taught them habits of industry. This better part of the native race, educated and Christianized, may be the nucleus of a community that will not be unworthy to be taken within the gentle but strong arms of our great confederacy.

It is said that the climate is the most delightful in the world; that the thermometer varies but a few degrees all the year round. Some who have spent a winter there, talk of those low-lying shores as the Islands of the Blest! As to that we cannot speak from experience. Though we have crossed the Pacific in coming from Japan, it was far to the North, more than a thousand miles away. But we are not so old that we do not still "dream dreams and see visions." And perhaps (oh! that *perhaps*) in some winter yet to come, if we cannot go to Egypt and rest on the banks of the Nile, we may turn Westward, and sit under the palm groves of the far off islands of the Pacific.

H. M. F.

JUNE ON THE HUDSON.

Our Presbytery has just met in the church at Irvington with entertainment entirely befitting the gracious affluence of that people's hospitality, and our genial, good friend, Rev. Charles Elmer Allison, has sent us his magnificently edited and illustrated History of Yonkers. It is and always will be a growing joy to journey up that way, especially on a day in June. We look back twenty-seven years, this very day, to a drive from Ardsley, the home of Cyrus W. Field, to The Cedars, the home of William E. Dodge, with a call midway at the Parsonage, then waiting for the newly chosen pastor, a luncheon at Pinkstone, where our dear friends, the Terrys, still of all the others alone remain, a look into the new church, with its near sister, St. Barnabas, a call on the beloved Dr. Stephen H. Tyng and then a dinner at Glenmarie. That was a day of days; not indeed our introduction to Irvington, but a turning point in a minister's life whence, from a new field, a new future opens out before him. Eight years before, the dear church of our first love and the birthplace of our first children had been left behind as we turned for an imperative change toward the setting sun. When the last terrace of Yonkers, then a lovely and growing village, went out in the purple mist of that autumn day as we sailed down the river, we knew what the Moor's "last sigh" signified and have marked that spot with just such tearful memories ever since we passed it then.

It is something peculiarly fortunate to have the great experiences of one's life associated with scenes of the rarest beauty; to sail or swing up the Hudson and find your inmost life interwoven with that matchless picture; to trace on the unfolding panorama your own progress along the paths of intensest personal life; to point out to your fellow passenger your place and portion in the fairest part of this, our glorious land; to say, as the delighted eye catches another entrancing view, "That is my church; there is my home; there dwell mine own people!" What wonder, then, that a June day on the Hudson, now that years have ripened and reaped our treasures, has power to move and to mould the spirit like one of the apocalyptic visions! For it is by such tremendous touches of things material, social and spiritual, all combined, that our highest reaches are made toward the things unseen and eternal. How we venerate the Hudson! It belongs to the best part of us, and our life seems to be glorified by its majesty, just as the exquisite genius of Irving and the graceful touch of Willis have lighted up the River.

Now we take reverently into our hands the History of Yonkers, written by a master of nervous English, a poet, philosopher and pastor, whose life is always part of that city's later history; and as we turn its tasteful pages, gleaning here and there jewels of sententious speech, poems of singular sweetness and strength, traces of things we knew and parts of which we were, faces of men we used to meet on our pastoral rounds, and whose collaborating made the city of to-day out of the hamlet of a life time ago, we are grateful to our Brother Allison for his gift; but especially are we glad that the recovery and recording of these chronicles of our first parish and the great city that has grown suddenly into a foremost place for riches, culture and Christian force, fell to such a finished scholar in the school of local archaeology and contemporary history. His work is beautifully done; there is not too much detail, nor is there noticeable omission. The preface is a poem, and the introduction a gem of comprehensive and sympathetic eloquence taking the reader captive and making ready for the feast to follow. As an old, old citizen of Yonkers, we congratulate the new men and the new age on this superb memorial volume; as the years go on, there will be new chapters added, but no new volume need to be written; this work is the foundation for all subsequent

additions to the superstructure; the sentiment with which we read it will be shared by the generation we knew and by all their children and the impulse to civic pride and healthful progress will be felt long after the writer and his present readers have fallen into the shadow.

Yonkers and Irvington! They cover and express the history of the Hudson. Irving originated the term "tenderloin" as applied to territory; he was wont to say that from Tarrytown to Yonkers one enjoyed "the tenderloin of the finest bit of American scenery." Historically, that section touches vitally the whole union. Allison's preliminary chapters illustrate this national relation of a narrow section of the Hudson shores. Put one finger on the Manor Hall of Yonkers and the other on the André monument at Tarrytown, and you span the two and a half centuries of our youth from the forest primeval. The civil, religious, commercial and literary life of our country and people is all unfolded within that stretch of a dozen miles along the slopes that are fronted on the west by the "palisades," and the gracefully retiring Nyack hills as they reach away to give a hand to Dunderberg. And for all that is crowded into that small space, there are sections of forest, especially that heavy fringe, that hides the village and the villas of Hastings, that are as near to Nature's heart, as the primitive solitudes around the oldest settler's cabin. We love those retreats yet inviolate; once we could find them just behind Nodine hill; now we go higher up the river to get close to the charm of its intimate companionship. Our old neighbors are nearly all gone; there are wide reaches of change, the clearances of death declare that our time is short; but the unchanging beauty of June along the river comforts us like views from the land of Beulah and we open our hearts to them with a consciousness of blessing that is a gift and joy divine. Greetings to all the old friends that yet remain; and blessings from a full heart upon the children who in the third and fourth generation now bear those precious names. If home is where the heart is, then we have but one lower homeland that reigns supreme, and there may we be buried!

R. A. S.

THE GREETING OF AMERICA TO ENGLAND.

Our readers will all be glad to read the letter of the President to Queen Victoria on the sixtieth anniversary of her accession to the throne:

"To Her Majesty Victoria, Queen of Great Britain and Ireland, Empress of India:

"GREAT AND GOOD FRIEND: In the name and in behalf of the people of the United States I present their sincere felicitations upon the sixtieth anniversary of your Majesty's accession to the crown of Great Britain. I express the sentiments of my fellow-citizens in wishing for your people a prolongation of a reign which has been illustrious and marked by advance in science, art and popular well-being.

"On behalf of my countrymen, I wish particularly to recognize your friendship for the United States and your love of peace, exemplified upon important occasions.

"It is pleasing to acknowledge the debt of gratitude and respect due your personal virtues. May your life be prolonged and peace and honor and prosperity bless the people over whom you have been called to rule. May liberty flourish throughout your empire under just and equal laws, and your Government continue strong in the affections of all who live under it; and I pray that God may have your Majesty in His holy keeping. Your good friend,

WILLIAM McKINLEY.

"Done at Washington this twentieth day of May, A.D., 1897, by the President.

JOHN SHERMAN, Secretary of State."

ELMIRA COLLEGE.

The commencement of this institution was an event of unusual interest last week in the fine city of the southern tier, as Elmira is sometimes called. The gold and purple colors of the College were everywhere visible, and the exercises incident to the graduating of a class of twenty young women who had completed the full curriculum, passed off in excellent form and spirit. Class Day and the Banquet of Alumnae were occasions to be remembered—125 sitting down to the table.

The great occasion was, however, in the evening, when a joint reception was held in the College parlors, the old President, Dr. Cowles, and the new, Dr. A. C. Mackenzie, their wives, Miss Anna Leech of the Faculty, and Miss Mary O. Bullard, president of the graduating class, welcoming all comers. And there was such an outpouring of the best people of the city and vicinity as is seldom seen, more than six hundred paying their respects during the evening. Happily the date synchronized with the fiftieth anniversary of the marriage of Dr. and Mrs. Cowles, and in the course of the evening the occasion took on the aspect of a special ovation in their honor, the celebration of their Golden Wedding in fact. After an hour of social intercourse, President Mackenzie called the large gathering to order with a pleasant speech, in the course of which he said many handsome things of the now President-Emeritus of the College, Dr. Cowles, and at the conclusion presented his venerable colleague in the Faculty with several packages, little and big, all appropriate as to color, value or beauty, to the golden occasion. Dr. Cowles, as his predecessor had not counted on a call to speak in public as it were, and all about himself, but being a veteran of seventy-eight, he was equal to the occasion, expressing in fitting words, the hearty thanks of himself and Mrs. Cowles to their hosts of friends there present.

We give a likeness of Dr. Cowles on our first page. He has probably been the longest in service of our College Presidents; and it has happily fallen to his lot to spend his active years not far from the place of his birth. After completing his academic education at his home in Geneva, he was graduated from Union College, Schenectady, in 1841, and from Union Seminary, New York, in 1843. He preached for ten years in Brockport, where he also married his wife. He was then called to the Presidency of Elmira College, which institution he has served to the present time. He received the degree of D.D. from Union College, and that of LL.D. from Hamilton College.

Of all the calamities that carry mourning and woe into the dwellings of men there is nothing so awful as an earthquake, for it comes without warning, and strikes with a violence that no power of man can resist. What is the strength of cities or nations, when the solid earth itself opens to receive towers and temples, and all that man has reared? And what has come once may come again. True, it may not come in months or years, or never come in the life time of those who have felt the terrible shock—and yet, as the laws which determine its coming, if there be any laws, are entirely unknown, it may come to-morrow—or the next month or year—and meanwhile the dread of it hangs over the poor, ignorant natives as a constant terror, so that it may be said of them most truly that they are all their life time subject to bondage. This dreadful experience, as it adds one more to the calamities that have fallen upon India in this year of plague and famine, furnishes an additional plea to the people, not only of England and America, but of all Christian countries, to pour forth generous contributions for the relief of a country that in this year of woe has been once, twice, and now thrice, smitten with a curse!

GOOD CITIZENSHIP.

A few weeks ago we published the call for a National Good Citizens' Convention signed by leading citizens of twenty-seven States and Territories. The convention was held at Nashville, Tennessee, May 18th-20th, and arrangements were made for organizing local leagues in every community of the United States. A constitution was proposed which declares that the purposes of of this association should be: "1. To unite for efficient and concerted action and for mutual encouragement, all friends of good government. 2. To promote the study and practice of citizen duty from the standpoint of the Bible and good morals. 3. To agitate the question of purity in politics, to the end that its members, together with all other good citizens, shall be active in attending the primaries and conventions of the parties, thereby securing the nomination for public office of 'able men, such as fear God, men of truth, hating unjust gain.' 4. To foster truth, and the diffusion of knowledge concerning the principles of American institutions among all the people, the alleviation of suffering, the uplifting of humanity, and as far as possible the abatement of poverty. 5. The social intercourse and improvement of the members." And that "Without distinction of age, race or sex, anyone may become and remain a member of the National Good Citizens' League, by signing and transmitting to the National Secretary a pledge to support the purposes as above declared, paying into the National treasury the initiation fee (\$1.00), and thereafter paying annually such dues as it may prescribe, not exceeding fifty cents. Such members shall be entitled to all privileges whatsoever in the Local, County, State and National Leagues." Also, "Any one may enroll as an associate member who will deposit a signed copy of the pledge with the Local League. Such members shall be entitled to all the privileges of the local association, except those of voting and holding office."

Two years ago our present Secretary of the Treasury, Hon. Lyman J. George, said: "Neither party has a patent right to prosperity. What we most need is an *honest, intelligent and economical* administration of public affairs." These are golden words, and in their calmer moments men are ready to accept them; but at elections, when party spirit runs high, they are frequently forgotten. If this League can instil them as matters of firm principle, to be adopted and adhered to by all its members, it will indeed do a great work for our country.

The ways of commemorating the long reign of Victoria are numberless. Thus the loyal town of Dudley has arranged to present its school children, numbering about 11,000, a copy of the Revised New Testament, specially bound in red, and containing an approved photo-portrait of the Queen. The books, we are told, "are to be supplied by Messrs. C. J. Clay and Sons, Cambridge University Press Warehouse, London." A well-chosen memorial this, and one which might well be adopted by other towns and loyal peoples. It is never too late to circulate the New Testament as a memorial or otherwise.

Prof. Francis Brown of Union Theological Seminary, performed full work during the last Seminary year, yet near its close under such risk and strain, as to compel desistance—the state of his health and strength being far from normal. Much concern was felt among those advised of his condition and this continued until the second week of the current month, when he underwent an operation for appendicitis at the Presbyterian Hospital, under the skilful hands of Surgeon McCosh. It proved entirely successful, and we are rejoiced to say that Prof. Brown is now far on the road to perfect recovery, and a full return of his wonted vigor of body and buoyancy of mind.

VISIONS.

By Judith Wells.

When the shadows gather round me,
As I sit alone,
In the silence, still I listen
For the echoes flown,
Into darkness flown.

Sounding through the empty hallways,
Tripping on the stair,
Footsteps mingle with the voices
Summoned by my prayer;
Love's unceasing prayer.

How the youthful voices thrill me
With their music sweet;
How I strain my ears to listen
To the tread of feet;
Lightly dancing feet.

And I close my eyes, and see them;
Faces young and fair;
Eyes whose brightness pierces Heaven;
And the golden hair,
Brown and golden hair.

Heavier fall the shadows round me,
As I sit alone;
Far away from sight and hearing
Has the vision flown;
Into darkness flown.

And I wait, with prayer unspoken,
For the coming day,
When my open eyes shall see them
In the light of day;
Heaven's eternal day.

CANDIDATES FOR FOREIGN MISSIONS.

By Wm. Rankin, Esq.

A young man accepted by our Presbyterian Foreign Board for service abroad, is soliciting from some of our neighboring churches the means for his outfit, passage and six months salary. The condition of the Board's treasury precludes its usual expenditure for these objects and hence this earnest and devoted young brother is himself endeavoring to raise the needed amount. This is a new departure and suggests the question, What policy is to be adopted in respect to candidates for the foreign field? Are they as preliminary to being sent on their mission to provide their own outgoing expenses? Some statistics of the Board during the last five years may throw light on the subject.

The year 1892-93 closed with a small balance in the treasury, viz: \$1,858.

Receipts reported from ordinary sources were:

May 1, 1893.....	\$1,014,504
" 1894.....	841,552
" 1895.....	833,709
" 1896.....	879,749
" 1897.....	808,924

The average yearly receipts for these five years were \$881,600.

The number of American Foreign Missionaries under pay were:

May 1, 1893.....	623
" 1894.....	635
" 1895.....	639
" 1896.....	668
" 1897.....	708

An increase of eighty-five in five years

The treasurer reports a deficit on the 1st of May of last year, after deducting "all unused appropriations cancelled," of \$97,454. In addition to which the deficits of the three preceding years have been \$111,925, being the amount liquidated by the Reunion and other special funds, which are not included in the above ordinary receipts.

The foregoing exhibit is not favorable to a further increase of new missionaries. The policy of the Board in this regard must depend upon its financial status and prospects. Moreover, the native force and its work are more important than reinforcements from abroad and should not be lessened or straitened. The new departure of the Board seems the only true, because the necessary policy, and is to be both commended and deplored. If young men of missionary zeal and qualifications are bent upon entering the field they must go on their own charges. With a million dollar receipts five years ago lessened in amount one-fifth last year; such a result seems inevitable.

On these closing days of June, 1897, is heard the Jubilee song of Victoria's glorious reign of

sixty years. The review of that reign is now the inspiring theme of every British subject. The same period of time covers the history of our Foreign Board, as this sixtieth annual report indicates. A review of its blessed achievements should suggest a song of thanksgiving from every loyal subject of Him whose kingdom is not of this world. And yet, may not the friends of the Board now recur with profit to the sentiment in its first report, written by its first Corresponding Secretary, Walter Lowrie? "In the providence of God and by His blessing, no branch of the Church of Christ has an organization so perfect to fit it for a missionary community as that of the Presbyterian Church in the United States of America, and if her highest judicatory in first raising the foreign missionary standard, should in the fear of God and in humble reliance on His blessing, inscribe upon her banner, *It is the duty of the Church to send out and support every qualified missionary that may be accepted for the foreign field*, it would be an effort pleasing to God, and which angels and good men would rejoice to contemplate."

AFTER FIFTY-FIVE YEARS.

DEAR EVANGELIST: On the evening of the 27th ult., the class that graduated from the New York University in 1843, held its fifty-fifth annual reunion and dinner. The extreme rarity of such an occasion—for it must be almost without a parallel in the history of our American Colleges—gives more than a local interest to it, and especially, to the little poem read to his venerable classmates by William Allen Butler, LL.D. As will be seen, he summons the old-time city, and especially the deeper suggestions of the hour, with a skill and sureness of touch that seem to signify everlasting spring-time and youth.

S. A. F.

OUR FIFTY-FIFTH.

1843—MAY 27TH—1897.

OUR FIFTY-FIFTH! Since first, in '43,
Proud to possess a Bachelor's degree
And flushed with triumphs of Commencement Day,
We sought, downtown, at Barclay and Broadway,
The old "American," by Cozzens kept—
Long since to ruin and oblivion swept—
And there, with speech and song and all good cheer,
Pledged one another that each coming year,
Gathered around the festive board, should see
The unexampled Class of '43.

That day and this long years have rolled between,
Our thirty-two have dwindled to thirteen,
And yet the pledge we gave as youngsters then
Has been well kept, and now nine loyal men,
True to its mandate, gather as of yore,
Send our best greetings to the absent four,
Re-light the camp fire as in earlier days,
Fan its faint embers into heat and blaze
And call the roll which grimly seems to say
"The boys of old are grandsires of to-day."
Too true; we linger waiting on the shore
From which our comrades all have gone before,
With short farewells, and while their forms we miss,
We gaze beyond to brighter scenes than this.

Here as old friendships breathe their ancient vows
And lights of Memory bathe our wrinkled brows,
No place is left for sighs or vain regrets,
The Star of Being never pales or sets;
Old age is not life spent, but life possessed,
The golden grain in the full measure pressed
And overflowing in its ample store,
So that to him who hath is given more.

"Happy the man," the Roman bard could say,
"Whose word at night is 'I have lived to-day!'"
In Life's calm evening, happier still is he
Who can exclaim, "I hold the Past in fee."
For us what wealth these vanished years have brought
In all the spheres of earthly deed and thought;
In great events that still our memories stir,
All which we saw, and part of which we were;
In the strange marvels of inventive skill,
In succor brought to every woe and ill,
In all the onward march of Truth and Right,
In Slavery slain in Freedom's deadliest fight,
In the new dawn whose radiant promise lights
Our Alma Mater on her regal Heights,
In Thought's unfettered flight and boundless scope,
In all the loftier reach of human hope,
And grand unfoldings of the perfect plan
Of Love Divine for all the Race of Man.

Nor least, to-night, the hidden treasure grasped
As eye meets eye and hand in hand is clasped;

Untouched by Time, its lustre all undimmed,
Our loving cup with its full wealth is brimmed;
Safe for the future, if we meet or part,
Kept in the inmost shrine of every heart;
Come good or evil days, come peace or strife,
Come gain or bitter loss, come death or life,
Whatever change may be, or chance befall,
This bond of friendship shall survive them all!

Dr. Freeman of Haverstraw, a member of this class, in sending the poem, states that included in the list of deceased classmates are the Rev. William P. Breed, D.D. of Philadelphia, and Judge Aaron J. Vanderpool; while among those present at the reunion were Frederick W. Downer, (who gave the dinner); William A. Wheelock; John Mason Ferris, D.D., and William H. Willcox, D.D., LL.D. of the Board of Trustees of Wellesley College.

HONOR WELL BESTOWED.

[From the Brooklyn Eagle, June 17.]

"Princeton, on Wednesday, conferred the degree of Doctor of Law upon Grover Cleveland and Theodore L. Cuyler.

"Mr. Cleveland has heretofore declined tenders of this sort. His idea was that, while he was a President, and when he was a candidate for that office, institutions could not propose to confer that or like honor upon him, without bringing remarks or criticisms on itself, of which he did not desire to be the cause or the occasion. In private citizenship he feels at liberty to accept such a distinction on the initiative of the great and venerable institution which crowns the edifice of education in his native state, and which is situated in his home. The propriety of the bestowal and the circumstances which give to it a special and affectionate significance are evident and gratifying.

"To Theodore Ledyard Cuyler the honor comes from his Alma Mater. Educationally he is a Princetonian of the Princetonians. Both University and Seminary call him their own. Both have asked him repeatedly to represent them on occasions significant of much to learning and to religion. In his case the honor is both a recognition and a reward, but the reward was earned long ago and the recognition of it, in the youth of this good man's old age, becomes felicitous and affecting.

"There is no character in statesmanship held in higher regard in Brooklyn than Grover Cleveland. There is no character in religion held in higher respect than Theodore Ledyard Cuyler. That a great university should similarly honor both men on the same day will increase to each of them the satisfaction with which he will receive its action."

The above from one of Dr. Cuyler's home dailies is very graceful indeed. But it does not recite all the *lawful* honors that fell to him on that auspicious 16th of June. Roanoke College in Old Virginia, duplicated the honors given by his Alma Mater, on the same day. Wherefore, the adage, it never rains but it pours, yet holds good!

A steam yacht is not a perquisite, after the manner of the gavel, for instance, which an Assembly Moderator may properly carry off with him at the close of the sessions. It might be that Dr. Jackson could utilize even so considerable an acquisition, up in those Alaskan waters. He surely could if only the Home Board would "stand by" in the little essentials of provisions, coals, wages, etc., and it would then be in order to give his committees, and others whom he might favor, a breezy cruise quite to the shores of the new reindeer country. And this would be nothing more than we read of as just now in order on the other side. One of our London exchanges says: "The steam yacht 'Hircilla,' with the owner—the Rev. Dr. Hutchinson, Moderator of the United Presbyterian Church—and party on board, sailed from Granton Roads last week on an extended cruise in the Baltic via the Kiel Canal."

A LONELY STATION AMONG THE HAKKAS.

ON THE LIEN CHOW RIVER, April 26, 1897.

The water ways are the main channels of trade and travel in the Canton Province. The provincial capital, Canton, lies on the north bank of the Pearl River, navigable by sea-going steamers, and a net work of streams to the south, with the North, East and West Rivers—the Pe-kiang, the Tung-kiang, the Si-kiang—makes almost all of the province accessible by boat from the capital. Along all of these streams save the West River, our mission work branches out from Canton. A few years ago it reached westward, too, to Kei-peng in the province of Kwang si, but the fanaticism of the people destroyed the work there and innumerable openings in other directions swallowed up the missionary force. How can a small handful of men and women reach the whole of a population, within comparatively easy access from Canton, equal to the population of New England, New York, Pennsylvania, New Jersey, Delaware and Maryland, and Ohio. The total force of all the missions at work in Canton Province is probably less than the evangelical agency employed in the cities of Pittsburgh and Allegheny.

Our own work in the northern part of the province lies along the Lien Chow River, which joins the North River, about a week's journey by boat from Canton. We have been slowly working our way up these rivers for the last week. For the most part the boatmen have been towing the large "hatan," or house boat, toiling from five o'clock in the morning, for the Chinese rise early, until dark and going about twenty miles a day. When the wind is insufficient to fill the awkward sail and the precipitous banks of the mountain-bound stream furnish no path, the men walk along a plank path attached to each side of the boat and pole. Towing is done in silence. Poling is accompanied by such shrieking and groaning as only a nerveless Chinaman is competent for. Money cannot purchase its cessation. "If we cannot yell, we cannot make the boat move, and we shall die," they say. A man once made a contract for a journey which stipulated that poling was to be done in silence. The terms were scrupulously carried out, but the Chinamen told him at the end that they would never make such a contract again. It is for this reason that the journey to the inland stations is almost unendurable to sick or sensitive people.

The scenery along the North and the Lien Chow Rivers is magnificent; mountain ranges of diverse and picturesque geological formation, some smooth and swelling, others violent and abrupt; long reaches of rice fields in the lowlands; the fragrant Pride of India and groves of bamboo, erect and delicate; narrow gorges with a rushing current, looked down upon by temples and priests whose indolence and uselessness have nothing in common with the active, beneficent river; villages, small, compact, with narrow almost sunless streets, but adding the sense of humanity to the land and pouring out their populations of self-satisfied, narrow minded critics to compare the foreign devils with their own standards and to find them wanting; barbarians to be looked at and ridiculed with a humor not always unkindly.

Nowhere was the crowd of amused spectators greater than at Hom-Kwang, the large river town nearest to the Kang-hau station of the mission, where Mr. and Mrs. Swan and Dr. and Mrs. Reed have their lonely post. Kang-hau itself is a district, not a village. The words mean "Mouth of the Pass," the mountain wall back of the valley, through which the river runs, opening to give a glimpse and a passage into another valley beyond. It requires a personal

experience to be able to appreciate the comfort and blessing of the transition from a staring, jeering Chinese crowd in the streets of a filthy, evil-smelling village to a plain but clean and comfortable mission-house in the open country with its atmosphere of light and life and love. We made the transition day before yesterday and are back now in the Chinese boat again with only the memories of another insight into a happy, busy mission-house.

The Kang-hau station was established but a few years ago with the purpose of reaching the Hakka people, who are immigrants, foreigners, as their name implies. They form about one-third of the population of the province and speak a different dialect from the Cantonese, a dialect between Cantonese and Mandarin. The origin and history of the Hakkas are surrounded with obscurity, but they are believed to have come at the first from Shantung where they were in the third century before Christ. At that time a bloody persecution drove them southward and they began a series of migrations lasting for nearly twenty centuries. In the fifth century of our era, another persecution drove them out of North China, and in the seventh century they were compelled to move again to the south, settling in the mountains of Fuh-Kien and the ranges between Kiang-si and Canton Province. In the Sung dynasty, which reigned from the tenth to the thirteenth centuries, many of them enlisted as soldiers and died with the last prince of the Southern Sung in 1279, as the power passed into Mongol hands. Five centuries ago the Hakkas, who had settled in Fuh-kien, moved southward into Kwang-tung or Canton, taking possession of the country and driving the natives before them. The northeastern portion of the Canton Province is largely Hakka still, the Kaying Chow prefecture being wholly peopled by them. In later years they spread out over the whole province, even to the southwest of Canton. It was among the Hakkas that the Tai-ping rebellion started, and from them it drew its first strength. In 1864-66 there was another struggle between them and the Punties, as the native Cantonese are called, during which 150,000 Hakkas perished, and as a result of which many of these migrating people moved to Kwang-si and Hainan. There are now about 4,000,000 Hakkas in Canton, and the Basle missionaries especially have carried on successful work among them, the English Presbyterians also working for them. The chief part of the population of Kiang-si, the province north of Canton, is said to be Hakka, while Hakka is the language of the provincial capital, Nan-chang-fu.

The Hakkas are an open, rather friendly disposed people. The constant petty quarrels between them and the Cantonese are charged usually on the latter. The Hakka women do not bind their feet and there seems to be less temple worship among them. Though called Highlanders, they live in the plains and valleys and the Kang-hau district is only one of many in this part of Kwang-tung peopled by them. To see the field better, we climbed one of the mountains above the pass. On the summit were the traces of an old fortification. To the north and south were other mountains with similar entrenchments on their summits, relics perhaps of a local rebellion in 1854, when 70,000 men were executed in Canton city in one year. Dr. Kerr remembers that he and Dr. Wells Williams, on their way to a chapel, had to avoid the execution ground, such was the stench from the human blood that had been shed, and that 300 men would frequently be executed at one time. From this old fort we could see the valleys east and west filled with villages. Mr. Swan had counted one hundred and five to the east alone, some of them towns of large size. A farm house is regarded as representing a tributary population of 10,000, and Hom-Kwang alone had three high, gray farm houses. Through the pass ran a con-

stantly traveled path, laid with cobble and flag stones, with a tablet in the middle of the pass showing the names of those who had contributed to the construction of the path and to whose credit the merit thereof was laid up in the spirit world. On the treeless mountains, women were cutting grass and weeds for fuel, leaving the ground behind them as bare as though swept by fire. Thousands of little rice fields stretched down from the foot of the mountain into the plain, each a little lower than its upper neighbor so that the one small brook which came out of the pass might irrigate all. Patience, frugality, industry, populousness—the evidence of these was written in plain characters on the land. As we came down, we passed a little shrine at the mouth of the pass with incense burning before its idols and offerings of rice straw or little bunches of fuel beside them. An ancestral temple stood forth as the most conspicuous object in the neighboring village. The hum of the boys studying aloud in a heathen school came across the fields. We passed the poor house of a well-to-do farmer and stopped before the lurid, ugly pictures of some of the gods which he had posted on his door by way of propitiation. Over the gate of another village near by were the red charms which besought the five blessings to descend upon the village and near it was a wide spreading tree, under which was the village shrine. Stocks and stones and images made with hands! Were there any in these valleys who worshipped the living God? And then a little turn brought into view the Christian school, with its score of Hakka boys, with the silver ring about their necks according to the Hakka custom, and the solitary mission house, white and trim, bearing witness that the kingdom of God had come nigh. China is all the more a lonely land because of the vast multitudes of its Christless people. And here in a lonely part of the lonely land was this little centre of four true lives, alone and yet not alone, for He that sent them was with them.

As we travel on to stations yet further inland, our hearts go back to this little group of four, remote from all companionship, establishing a new work among a strange people who do not care for the Gospel or for them, but who need to be won slowly and patiently, and taught as they are willing to receive and able to bear. The church, at home, owes them a debt of sympathy and prayer which it will be to the enrichment of her own spiritual life to pay.

ROBERT E. SPEER.

THE EARTHQUAKE IN INDIA.

Poor India is suffering from an accumulation of disasters. Just as the news from the plague stricken district is a little more hopeful, and the measures for the relief of the famine sufferers are being carried out on such an enormous scale by the English government that there is prospect of an abundant supply for the needy in the near future, comes the news of a terrible earthquake in the Province of Assam, causing widespread devastation and a loss, according to the latest telegrams of ten thousand lives.

THE MONEY RAISED.

TO THE EDITOR OF THE EVANGELIST:

In your issue of May 20th, there is an appeal headed "Wanted—Two Thousand Dollars." This amount of money was required to enable the Board to send Miss Chamberlain and Miss Foster to Brazil.

It gives me great pleasure to say that the full amount has been secured, and at the same time to suggest that those who may have contemplated contributing to the fund and who now find themselves shut out, can send their contributions to the Board of Foreign Missions, who will use them to the very best advantage in other fields.

Very truly yours,

CHARLES W. HAND, Treasurer.

163 FIFTH AVENUE, June 16.

HELP FOR AFRICA.

At last, Africa! This, Professor R. D. Hitchcock was accustomed to say, is the coming continent. It has now arrived. Europe is fully aware of the fact. The nations north of the Mediterranean have awakened, at this late day, to the boundless resources of the vast regions to the southward of the great sea of history. Africa is being exploited in systematic fashion, and is yielding up its wealthy secrets to tempt more enterprising peoples to push on into its most unknown parts in confessed rivalry.

But it is a very dark continent. Despotism, slavery, polygamy, witchcraft, ignorance, superstition and the rum plague degrade and decimate its nearly two hundred millions of human beings. More than a quarter of this vast population are estimated to be the victims of the worst forms of slavery the world has perhaps ever known. Of this number half a million, the British Anti-Slavery Society asserts, perish every year by violence or of their misery, murdered in fact.

The European nations which were partners in the Brussels Act, are more or less faithfully carrying out its provisions, ensuring freedom to all slaves within the spheres of their actual influence. Zanzibar has lately been compelled by British authority to adopt a system of manumission. Sir George Goldie, on the other coast, is enforcing the emancipation of the Hausa slaves. He is enrolling himself among the great administrators and benefactors of English blood. The care and instruction of the freed slaves were entrusted by the Brussels Act to voluntary effort. Most of the European nations have formed societies for the purpose. Missionaries take charge of as many as their means allow, but the number is small. Several colonies have been established for this class of unfortunates, and are meeting with success.

At last Christian America is to take part in this most Christian undertaking. The Evangelist has chronicled the steps leading to the organization of the Philafrican Liberators' League. It is now enabled to announce the inauguration of the work proposed, under favorable auspices. Early in July the first expedition will sail from New York to establish the initial settlement of freed slaves in the interior of Africa. Mr. Heli Chatelain, the well known Swiss American missionary, philologist and Africanist, will lead the party, composed of five devoted and well qualified young Christians, who share his self-denying spirit. The League provides their outfit, pays their fare and meets the necessary expenses of the colony, but guarantees no salary to these plucky and consecrated workers.

A farewell meeting was held in Chickering Hall on Tuesday evening of this week, June 22d, at which the purposes and methods of the undertaking were well set forth. As Mr. Chatelain's associates are valued members of Christian Endeavor Societies, there may be another meeting of the same nature under Christian Endeavor auspices. It is sincerely desired that the prayerful sympathy of all Christian people shall follow this brave advance guard of devoted young workers in a noble cause.

Very little has been done by the League in securing funds by direct appeal. Its officers have provided most of the money necessary for initiating the work. Whatever more is contributed will go towards its expansion. Mr. Chatelain is the possessor of a very interesting and valuable memento of Livingstone, which he is willing to dispose of for a sufficient price, to increase the funds of the society. It is the very copy of the Pentateuch in the Sechuana language, printed by Moffat at Kuruman station, which Livingstone carried in his first exploring journey across Africa in 1852-3. His autograph is on the first page, and he refers to the book more than once in his published journal. From it he has read daily to his Ma-kololo carriers when they camped by the way. Mr. Chatelain rescued this pre-

cious relic at Loanda, just as it was about to be burned with a lot of rubbish from a warehouse, where it had been for many years. He has given himself and all the earnings of hand and brain for twenty years to carry out this cherished purpose of evangelizing and benefiting the nations of the Dark Continent, and now is willing to part with this valuable memorial of Livingstone's labors in the same cause. It can be seen at the office of the League, Room 513 in the United Charities Building, where all interested in the good work are welcome.

THE LIGHTED CANDLE.

By Rollin A. Sawyer, D.D.

"The spirit of man is the candle of the Lord;" and the sermon of the late Bishop Brooks from that text was probably one of the best ever heard in Westminster Abbey. If we look over his published discourses we shall find much to instruct, interest, startle and even dazzle us; it will be hard to choose the best. But after a lapse of years we find that this sermon lingers in memory and the picture drawn of the grand corridor set with burnished lamps of cultured minds, yet dark because unlighted by the touch of fire divine, holds our thought as if sketched or seen but yesterday. The truth suggested by that striking figure is one of vastest reach and meaning. Or, if you let your thought run back to the "strange fire" which daring men once tried to substitute for the true, it will express the false fulgurations which to-day are followed, flattered and desired in place of the heavenly illumination.

We are Presbyterians and yet we cannot forget that this is the Pentecostal season; we are not unmindful of the progress of the Christian year; nor are we afraid of holy week or in dread of holy water. Whatsoever helps us to truer views of holy things in any church or creed of faith is sacred to us, and we seize it gladly for the good there may be in it. The occasion is itself an impetus to study the work of the Holy Spirit on the human soul. The fire that fell on the gathered disciples that day of wonders, created a new era in the life of men; it lighted visibly in that chamber of assembly the candle of the Lord. The event can never be too much celebrated; it must never be misinterpreted or forgotten. Since then there has been a new splendor among men; a new possibility within our scope; a new gift for men to seek from God: a new transforming touch of His finger on the human soul; a new breath of life to fire and light up the realms within a man. By any and by every practicable means, in all reverent ways, this visitation of God, the Spirit, should be commemorated and made real.

The doctrine of our church as to the work of the Spirit on the human soul is very distinctly stated in answer to the question: "What is effectual calling?" and in our search for His presence in the mind of any candidate for church membership or any inquirer for the way of life, we touch the several points there indicated, it may be the sense of sin, the yielding of the will, the new view of Christ, and by these tokens assure ourselves on the state of the subject's heart. It is a delicate and a difficult duty. Too often is it delegated to incompetent and untrustworthy hands. We make our sessions judges of the soul's state; but the heavenly instinct to recognize the candle lighted by the Spirit is itself a gift which election by the people and ordination by the pastor cannot bestow. It was this conviction which made a new elder confess after receiving his charge, that if he had realized the responsible delicacy of the spiritual office he never could have undertaken it. He was not an ordinary elder; and his subsequent service showed how deeply he sounded the mystery of God's touch of fire to the human spirit. Oh, how simple, yet how momentous the question: Is my soul, is this spirit, the Lord's lighted candle?

The candle is a simple possibility; it is a point of contact for the lighting spark; it can burn only at that point and do well; and if it is once lighted it will burn on steadily to the socket. A flaring candle is a waste and a candle burning at both ends, or afire in the middle, is at once disorderly and dangerous. Studying the candles on the pulpit as Brooks preached his Abbey sermon, you noticed that each was protected from flare by a delicate screen of transparent glass, so thin as to be almost invisible. The two tall candles on the altar cast more light, perhaps simply because of their size. A really large candle sheds a larger flame. Yet it is entirely manifest that it is a candle's excellence to burn clearly and constantly after its lighting and not to worry as to its size; if it constantly cried for more lighting and more flame it might sputter and melt and smoke away.

The analogy is an argument for the life that has come from God once to remain forever. We believe that a candle of the Lord once lighted burns to the socket; our concern should be not so much to flare and flame and to be set "all on fire," as to be sure that we are lighted once for all days by the Spirit. Strange fires are kindled frequently; men are ambitious to be thought torches rather than steady candles; new doctrines of the Holy Ghost are sent abroad and the candle burners are scorned as small and delusive lights in the world. Take heed, brethren, that ye be not deceived. God loves the candle He has once lighted and watches over it. He will never even snuff out the smallest and poorest one of them. He blows out strange fires; He frowns on conflagrations!

THE GERMAN SEMINARY.

The twenty-fourth Commencement of the German Theological School of Newark, New Jersey, was held in the First Church, Bloomfield, on Wednesday evening, June 10th, the following being the order of exercises:

Prelude: Selected, George Wacker

PRAYER.

Duet: Love Divine, Miss L. Roeber, Mr. Von Brauchitsch.

Was für Männer braucht das Predigtamt in unserer Zeit, Richard H. E. Lange, Bloomfield, N. J.

Adolphe Monod, the Ideal of a true Preacher, Louis Nickse, Poughkeepsie, N. Y.

Die Freiheit, die uns Christus gebracht, George J. Schoerk, Brooklyn, N. Y.

Solo: Eternal Rest, Miss L. Roeber.

Our right Attitude towards Scepticism, William J. H. Bötcker, Jersey City Heights, N. J.

John Knox, Friederich Von Brauchitsch, Newark.

PRESENTATION OF DIPLOMAS.

BENEDICTION.

Postlude, George Wacker.

The addresses of the graduates showed marked ability to think and to instruct; they were heard by a large and thoroughly interested audience. For impressive oratory the addresses of Mr. Lange and Mr. Bötcker were distinctly noticeable. Mr. Nickse presented in excellent style and fine spirit the portraiture of Adolphe Monod; Mr. Schoerk argued with force and directness, while John Knox was eulogized in a thoughtful and scholarly way by a German student of Church History and Presbyterian Polity. It is entirely just to say that these young men not only did great credit to themselves and their school, but showed ability to rank high among the graduates of any seminary in the land. It was evident that the German school has a mission and that it is fulfilling it nobly, under hardships that must give way before such success, so patiently and heroically achieved. This school has won its place well, and we are sure the church will soon make it finally secure.

COLLEGE RECORD.

Hanover College confers the following higher degrees: Lit. D., Prof. Wm. B. Langsdorf, Miami University; D. D., Rev. Henry Reeves, Gloucester City, New Jersey; Rev. Leon P. Marshall, Franklin, Indiana; LL. D., Frank Pierrepont Graves, President of the University of Wyoming; U. Z. Wiley, Chief Justice of Appellate Court of Indiana.

THE BOOK TABLE.

HISTORY OF THE CHRISTIAN CHURCH. By John Fletcher Hurst, D. D. Vol. I. New York: Eaton and Mains. 1897. \$5.

There is no dearth of church histories. As the people say in Maine, the woods are full of them. But as others say of the professions, there is plenty of room at the top. The really first-class works on Church History are few. Take away Neander, Gieseler, Kurtz, the old Mosheim, and (shall we say?) Schaff, and we have none left. And even then, all but the last are antiquated, left hopelessly behind by the rich mass of new material discovered since they were written. There is therefore room for a good History of the Church—and by good we mean one that is scientific, impartial and fearless. For such a treatment there is more than room, there is imperative need. Now what have we in the work before us?

The conditions are favorable. Bishop Hurst has taught Church History, and nothing teaches like teaching. He has also written Church History; so that if he had previously made mistakes, he has had opportunities to learn of them at the hand of competent reviewers, and to avoid them in the volume before us. The work in hand is to be finished in two volumes, and can therefore by no means be a complete treatment. Most problems in Church History are growing larger, not less with our increase of knowledge of conditions of life in the past. Consequently the author realizes that many subjects must be dealt with cavalierly in the space he has allowed himself. The volume before us covers the ground down to the Reformation.

The first noteworthy feature is the Bibliography, in which the bishop (himself a bibliographer) has had the assistance of at least two experts—Dr. Faulkner, just elected to the Chair of Historical Theology in Drew, and the Rev. C. R. Gillett, the accomplished Librarian of Union Seminary. The first fourteen pages, a bibliography of general Church History, the work of Dr. Faulkner, is worthy of the compiler, and is made serviceable by discriminating remarks on the value of the various treatises. The omission here of a noteworthy contribution to the Study of History—the inaugural address of Lord Acton—is perhaps due to the fact that the bibliography was in type before the address was published. Besides this general list of works, each separate topic is preceded by its own bibliography, quite full and helpful. The next forty-five pages contain in six chapters of great value a discussion of the Science and Literature of Church History.

In the body of the book Bishop Hurst groups his work around three heads: Territorial Expansion and Limitation, Doctrinal Development and Internal Constitution and Religious Life. The divisions are: The Apostolic Age, A. D., 1-100; The Patristic Age, 101-313; The Controversial Age, 313-680; The Middle Ages, 688-1517.

For the Apostolic Age the bishop practically accepts the Hegelian basis of the Tübingen School—Peter and Paul as thesis and anti-thesis, and John as synthesis. His position on critical questions is well set forth in his few words on the Johannine literature—the Apocalypse, the Gospel and the Epistles are all given to the Apostle, with hardly a glance at the late critical research and its results. John is sent to Patmos under Nero. What may be called orthodox positions are assumed in almost every case.

In the treatment of the Patristic Age the author has shown a keen eye for the key of the puzzle. Much more than the usual proportion of space is allotted the subject of Gnosticism. The relation of some of the New Testament writings to Gnostic heresy makes the topic a vital one. While Dr. Hurst sees the roots of Gnosticism in the Orient, and discerns the part Philo played in paving the way for eclecticism, it is

yet difficult to see how, under his leadership, logically to defend the epistles to the Colossians and the Ephesians as Pauline. This problem is not an easy one, for if the new chronology of Paul's life should stand, we shall have to push Christian Gnosticism back into the fifties.

In the next period—the Controversial Age—our author again assumes the evangelical position. He apparently takes little stock in the rehabilitation of Julian, though he protests the epithet "Apostate." Perhaps because of its brevity, the treatment of the Christological controversy is not luminous. It would be difficult to gather from these pages what was the Athanasian position.

In the Middle Ages five important subjects meet the bishop—image-worship and iconoclasm, Mohammedanism, Scholasticism, The Rise of the Orders and the Development of Monasticism and The Crusades. The first and last of these are well handled. The discussion of Mohammedanism is about what we should look for from an evangelical leader, and of course differs from what a specialist in Comparative Religion would give us. Our author summarizes well what has been known of the Schoolmen, but little or no advance is made. How much we need light on this subject! Probably the best bit of work in the volume is the treatment of the early Scotch and Irish churches. This is appreciative and worthy of the author.

Upon the whole, the bishop has made a distinct advance on his former and shorter history. This new work is fresh, and is written in a pleasing style. It will have its place with learners, and will stimulate them to more exact and extended study.

THE MYTHS OF ISRAEL. The Ancient Book of Genesis, with Analysis and Explanation of its Composition. By Amos Kidder Fiske, author of "The Jewish Scriptures," etc. New York: Macmillan Company. 1897.

The title of this book, which is a fair index of its contents, will prevent many people from reading it. And yet it is quite readable. It is practically a brief introduction and commentary on the First Book of Moses, proceeding from the radical type of interpretation. It falls into four parts: a short account of Old Testament Criticism and a statement of the conclusions among certain scholars concerning Jewish Literature; twenty-three pages on the Material and composition of the Book of Genesis; the body of the book (about three hundred and thirty pages), is occupied with a discussion of "The Tales and Myths" (i. e., all of Genesis), the plan being to summarize the ideas of a small section of the book and then to print the text, annotated simply by brackets and italics; and, last, there is an essay reprinted from the *New World* on the "Unknown Homer of the Hebrews," that is, the author of the Jehovist document.

The first part calls for no comment. The second gives the standpoint of the author and the key he uses in the interpretation of his text. These narratives of Creation and the Flood and the "Stories of the Patriarchs" first appeared after the kingdom was divided and under the impulse of Israel's dominant sentiment—"pride of race and sense of superiority." Abraham was a Semitic conception appropriated by the Hebrews; Isaac and Jacob are myths, appearing as individuals only in the literature later than Isaiah.

The third part is fully one-half taken up by the text of Genesis. The larger proportion of the comments and explanations contains little that is new, and that which will endure is not Mr. Fiske's. The lofty conception of monotheism is duly recognized where it appears, while the anthropomorphisms are also pointed out. The characteristic differences of Jehovist and Elohist are clearly revealed. Occasionally allegory is used, unnecessarily, to explain the narrative. The author not seldom misses the mark in his attempted elucidation of the text. The book

has value mainly in an educational direction, in leading students to see what is the drift of modern radical thought upon Genesis. While much of the material and many of the comments are useful in themselves, a much more sober and valuable treatment of nearly the whole subject is available in Ryle's *Early Narratives of Genesis*, in Sayce's *Higher Criticism and the Monuments*, and in Sayce's *Archaeological Commentary on Genesis*, now current in the *Expository Times*.

For students the book contains many hints and suggestions that are useful. But the general reader while meeting matter that will open his eyes, will get in most cases an erroneous notion of "The First Book of Moses, called Genesis." The absence of an index, in most works so unpardonable, is not so blameworthy because of the fact that no very important matter exists which can not easily be found from a glance at the table of contents.

THE COVENANTER, THE CAVALIER, AND THE PURITAN. By Oliver Perry Temple, late Equity Judge of Tennessee. The Robert Clark Company. Cincinnati: \$1.50.

Judge Perry dedicates his book to the Scotch-Irish Society of America. His aim is to do justice to the Covenanter in this country. In this sense, the book is controversial, though the spirit is catholic and entirely patriotic. Of course he makes a special plea for the Scotch-Irish Presbyterians and the testimony cited is made to sustain his main propositions. The chapters are brief, yet never dry; and they contain enough narrative to sustain interest and are enriched by copious and well selected quotations from many sources. The book will repay the careful reader besides furnishing material for intelligent discussion of all questions concerned.

The author's standpoint is well put in a citation from Henry Watterson's speech at the New England Society dinner in New York, 1894: "If you wish to get at the bottom facts, I don't mind telling you—in confidence—that it was we Scotch-Irish who vanquished both of you"—Puritans and Cavaliers; for this is the thesis on which Judge Perry writes with force and clearness, swinging his claymore right and left, making way for the Covenanters coming to the front. He treats of the Covenanters in Scotland and Ireland; the Covenanters in the Revolution and in the South; he contrasts the Covenanter with the Cavalier and also with the Puritan; closing with a chapter on Presbyterians and other denominations. He uses the term "Covenantant," as a generic and collective name; he distinguishes the "Pilgrims" who were more tolerant, more democratic than either Puritans or Cavaliers; and he gives to the discussion a breadth of view, a magnanimous preference of classes, an equitable adjustment of claims, which are at once commendable and enlightening. It is wholesome reading and it tends to dissipate some standing illusions.

It is not our province as a reviewer to give judgment on the merits of the case; we concern ourselves chiefly with the subject matter of the book in hand. It is a fair challenge; the champion of the Covenanters is on the field. He has struck the shield of the Cavaliers a sounding blow; he bids the Puritans abate some of their time-honored pretensions. He shows what seems to him good cause; we think him entitled to a good answer or else the honors of the field. For the contest is wholly friendly and free from evil animus; it seeks to do justice to claims and merit hitherto ignored; and it casts no reproach on the fine qualities and high services of the classes who are challenged to reply.

One thing Judge Perry makes very evident; and we think it well to have it considered now. His contention is that the Covenanters were broad minded and tolerant, where the Puritans and Cavaliers were bigoted and persecuting. He holds up Massachusetts and Virginia in

colonial times and even later days, as rivals in repressive illiberalism; and he represents the spirit of the Covenanter as disposed to tolerance and charity. This is a most interesting disclosure; one that does not misrepresent the tenacity of the Covenanters' belief. It may be an unconscious concession of legitimacy to the larger comprehension claimed by liberal Presbyterians now; it certainly is a rebuke to persecution and excision as to-day advocated and defended. If the Covenanters did not seek to eradicate heresy by hanging or exile as the old Puritans did; if they did not make it a capital crime to be absent from church as the Cavaliers did, that was no proof that they had no fixed convictions, nor that they cared nothing for creed. It was an evidence rather that these men of steel were not hard hearted and narrow minded; it showed that they knew how to live among men of many minds and diverse educations; it illustrated to all time an honest orthodoxy that maintained itself by intelligence and propagated itself by example. The lesson is rich with suggestion. Men grow panicky sometimes because a neighbor gets a new view of divine truth. The old Covenanter kept his courage and his charity together; let the modern Presbyterian be as wise and discriminating.

CICERO AND HIS FRIENDS. A Study of Roman Society in the Time of Caesar. By Gaston Boissier of the French Academy. Translated by Adnah David Jones. New York: G. P. Putnam's Sons. London: A. D. Sunes and Company. 1897.

This is an intensely interesting treatise. It is a grouping in one picture of such men as Atticus, Caelius, Brutus, Octavius and the great Caesar himself in their relations to the Roman orator, Cicero. It gives a delineation of Cicero in private and public life, depicts the Roman youth in the time of Caesar, describes Caesar in camp and as a correspondent of Cicero, has a chapter on Brutus and his intimacy with Cicero and Pompey. It is just the book to put in the hands of a young student reading the works of Cicero or Caesar in the original Latin. The translation is in excellent English. It is also just the book to make more vivid the vague impressions of an old-time classic education. The author acknowledges his indebtedness to the great Roman historian, Mommsen, as he expresses it, "the master of all who study Rome and her history now," though he sometimes ventures to differ from this learned authority. His own work is enthusiastic, glowing and picturesque. The description of the social and civil conditions in Rome at the time of Caesar's return from Gaul, is sufficient to justify his ambition to make himself emperor. Certainly he was the best man for the position, and had he not been assassinated, Roman history would have had another chapter of glory.

BOOK NOTES.

The author of *The Lowly Nazarene* is a new acquaintance to whom we gladly give a hand of welcome. On the title page we find his name, J. Leroy Nixon, author of *Hypnotized*, etc., etc. This book is dedicated to his mother, whom he recognizes as an appreciative reader. We can well see the reason of her appreciation after glancing through this story of Christ. It is manifestly written out of a full heart. The old, old story has taken hold of a sensitive spirit and a discerning mind, and the telling of it bears the freshness of a personal experience. This gives value to the book as well as subtle charm for the ordinary reader. It is something more than a carefully detailed life of Christ; it is a well told walk with Him and with the disciples from the beginning to the end. The few characters introduced to fill up the narrative are well chosen and fit the story, while the conception of the surroundings, the glimpse of envolving sentiment, is clear and creditable to the writer's judgment and insight. The portrayal of Pilate

and the picture of Judas would suffice to show the high order of the author's thinking on this exhaustless theme. For the private study no less than for the Sunday-school library, this work is most excellent. It merits praise and should be known wherever a good work in the highest religious sense is an object of interest and a thing to be desired. (The J. S. Ogilvie Publishing Company, New York. Price \$1.)

Of the twenty odd books by Marion Crawford, *The Rose of Yesterday* (The Macmillan Company; \$1.25) is the latest we have read. It is a story of woman's love and loyalty fighting through the hardships of ordinary life and landing at last on the shores of content. We are in at the crisis of the battle, which lasts just one day in Lucerne. There are two women intimately concerned, one older and one young, and one man of fifty-three, for the young man of eighteen hardly counts, except as a foil for his mother's affection; for he really plays no part but as a fulcrum for certain moral forces, a sort of outpost in the conflict. So of Sylvia's love story, which is only suggested, and in that Colonel Wimpole plays merely the role of an interesting lay figure, on which she practices her undiscovered capacity. The real scene is an hour on the bridge, where the battle royal is fought out to a finish and then ends as if it might never have been, only that two souls were transformed by it. The plot is simple, and all other action is but a matter of fact easily supplied. The writer seems to be in haste to make his point and reach his conclusion. So instead of carrying his characters through the play he sets them aside and takes the middle of the stage himself. Such a thing could only happen to a very young writer, or to one who has attained to fame. Of course our author is the latter and we forgive him, because we have made his acquaintance on other and grander arenas. If Crawford had written only such books as "Mr. Isaacs," "Dr. Claudius" and "Saracinesca," his fame as a fiction writer would have been secure. We prefer to estimate his real worth by such works and pass by all others.

Bible Readings for Schools. As a means of imparting ethical instruction no other book can compete with the Bible, the most wonderful production in all literature. Realizing the great loss to education that the omission of the Bible from the exercises of the schools is, the Superintendent of Public Instruction of Pennsylvania, Dr. Schaeffer, has made a collection of the most inspiring passages of the Old and New Testaments and arranged them for school use. The chief Bible stories from the creation to the shipwreck of St. Paul, are given in forty-eight narrative readings, these are followed by some of the great parables, sayings and discourses, selected psalms, passages from the Proverbs, prophets and portions containing moral precepts. The book is adapted either to the special use of the teacher or as a class reader. (American Book Company. 35 cents.)

The Essentials of Algebra, for secondary schools, by Webster Wells, gives a thorough and a complete treatment of elementary algebra. Easy problems are introduced at the very outset, the various rules and definitions are clearly and accurately stated, every principle demonstrated with strict regard to the logical principles involved, and the definitions are introduced as their use becomes necessary. The examples and problems have been carefully selected and make the study of algebra seem most interesting. (Leach, Shewell and Sanborn, 1897. \$1.10.)

The Appletons are publishing a new book by K. Waliszewski, entitled *Peter the Great*, which is said to be as interesting as his "Romance of an Empress, Catharine II. of Russia," which appeared a year or two ago. They are also preparing a new historical romance by A. Conan Doyle, *Uncle Bernac*.

LITERARY NOTES.

Mr. James Lane Allen's most charming book, *The Choir Invisible*, is already in its third edition, which goes to prove that in spite of all that has been said of the low literary standard of these days, the public do know how to appreciate the fine, the pure and the strong, and to give it a warm welcome. The success of Mr. Barrie's two little books, *Margaret Ogilvie*, which is in its twentieth thousand, and *Sentimental Tommy*, in its thirty-fifth thousand, and the wonderful sale of Ian MacLaren's simple tales, show that it is not only the sensational that is craved by the reading public.

Mr. Edward Bellamy's new story, *Equality*, which the Appletons are just publishing, is to be issued simultaneously in Great Britain, France, Germany, Switzerland, Belgium, Spain, Italy and other countries. Its predecessor, "Looking Backward," was translated into the language of almost every civilized country and it is impossible to compute its total sale. As this new volume deals with the same sociological questions which are commanding the attention of all peoples and nations, an equal success is predicted for it.

It is interesting to learn that *The History of Currency*, by W. A. Shaw, which has been through its third edition in this country, has been translated into French by M. Raffalovich, and also into Japanese by Prof. J. Shinobu, Principal of the Kurume Commercial College.

The A. D. F. Randolph Company announce for immediate publication *The Crime of Christendom, or the Eastern Question Down to the Present Crisis*, by D. S. Gregory, D.D., LL.D., late managing editor of the Standard Dictionary and editor of *The Homiletic Review*. The author aims to give a clear and comprehensive view of the history and policy of Turkey and the European Powers in connection with the much discussed and very mixed Eastern Question and to put the facts concerning the present crisis fairly and fully before American Christians.

NEW PUBLICATIONS.

CHARLES SCRIBNER'S SONS, New York: A Concordance to the Greek Testament, According to the Texts of Westcott and Hort, Tischendorf and the English Revision. Edited by Rev. W. F. Moulton, M.A., D.D., and Rev. A. S. Geden, M.A. \$7.00.—An Illustrated Flora of the Northern United States, Canada and the British Possessions; Nathaniel Lord Britton, Ph.D., and Hon. Addison Brown. Vol. II. \$3.00.—Amand's Masterpiece. A Romance of the Pyrenees; Walter Cranston Larned. \$1.25.—Later Gleanings. A New Series of Gleanings of Past Years; Right Hon. W. E. Gladstone. \$1.25.—The Old Gentleman of the Black Stock; Thomas Nelson Page. 75 cents.

HARPER AND BROTHERS, New York: A History of Our Own Times. From 1880 to the Diamond Jubilee; Justin McCarthy, M.P. \$1.75.—Georgia Scenes, Characters, Incidents, etc., in the First Half Century of the Republic; By a Native Georgian.—Susan's Escort, and Others; Edward Everett Hale. \$1.50.—Mr. Peters; Riccardo Stephens, M.B., C.M. \$1.50.—"Bobbo" and Other Fancies; Thomas Wharton. With an Introduction by Owen Wister. \$1.50.—"Hell Fer Sartain" and Other Stories; John Fox, Jr. \$1.00.—The Real Condition of Cuba To-day; Stephen Bonsal. Paper, 60 cents.

G. P. PUTNAM'S SONS, New York: Evolution and Religion; or, Faith as a Part of a Complete Cosmic System; John Bascom. \$1.25.—Selections from the Poems of Timothy Otis Paine. \$1.25.

E. P. DUTTON AND COMPANY, New York: Lazarus. A Tale of the World's Great Miracle; Lucas Cleeve. \$1.50.

LOTHROP PUBLISHING COMPANY, Boston: The Ready Rangers. A Story of Boys, Boats, and Bicycles, Fire-buckets and Fun; Kirk Munroe. \$1.25.—The Great Island; or, Cast Away in Papua; Willis Boyd Allen. 75 cents.

LEACH, SHEWELL AND SANBORN, New York: The Students' Series of Latin Classics. M. Tullii Ciceronis Cato Maior de Senectute. With Notes by Charles E. Bennett. 60 cents.—The Students' Series of English Classics. Macbeth. With Introduction and Notes by James M. Garnett, M.A., LL.D. 35 cents.—ARNOLD AND COMPANY, 420 Liberty street, Philadelphia: New Salads for Dinners, Luncheons, Suppers and Receptions, with a Group of Odd Salads and Some Ceylon Salads; Mrs. S. T. Rorer. 50 cents.

PERIODICALS.

For June: *Fortnightly Review*; *Northwest Magazine*; *Christian Home Monthly*; *The Month*; *Conklin's Dakotian*; *The Winonian*; *The Globe*; *Living Age*.

For July: *The Quiver*; *Frank Leslie's Popular Monthly*; *Magazine of Art*.

PAMPHLETS.

Hartford Theological Seminary. President's Report, 1896-'97.

Efficient Preaching; Robert F. Sample. Catalogue of Park College, Parkville, Mo., 1896-'97. Obituary Record of the Alumni of Williams College, 1896-'97.

The First Four Bible Statements Briefly Considered; Rev. George R. Moore. Columbia University.

THE EVILS, CAUSES AND CURES OF NON-CHURCH-GOING.

By Rev. L. V. Price, of Brookton, Mass.

No State has long maintained one form of government without the aid of religion. An irreligious people are chronic revolutionists. The State as such, cannot teach religion. It cannot teach even morality successfully. This fact is being more and more demonstrated. The State has neither the power nor the means to train or govern the interior moral life of the citizen. That is the mission of the Church. The State takes account of external actions, and of motives, only so far as they affect capital crime. The Church, on the other hand, takes account of the conscience, the affections of the heart, and of motives as they affect character and the soul's destiny. God appointed the Church not only to effect the salvation of the souls of men, but to train them in truth and righteousness. The Church is God's school for the development of the moral spiritual life; and in this development the State finds its guarantees of loyalty, of right civil and moral conduct. Nowhere else. They certainly are not found in intellectual culture. They are moral, not intellectual.

Anything, therefore, that prevents the Church in this work or causes it to fail in its mission, not only imperils the soul's salvation, but also undermines the power and authority of government. Hence the evils of non-church-going. As these evils appear in the masses who habitually neglect sanctuary privileges, they are full of peril not only to the masses themselves, but also to the Church and the republic. This is evident from what necessarily takes place in the character and purposes of those who ignore the Church and its teachings. The sense of moral obligation is obliterated. The voice of conscience is silenced. The fear of God comes in crises. Obedience ends with resolution. Restraints on conduct seldom arise from right motive or personal accountability to God. They come from the police, public sentiment or self-interest. The intellect suffers loss. Whatever weakens the grip of the Church on the masses, weakens the authority of revealed truth. The whole force of mind is drawn into the service of the world. The currents of activity run more rapidly, but less deep and forceful. Mental vigor has a religious root. It embraces conscience and the moral law, the energies of faith and the hope of eternal life. Take away these and the ability to think profoundly is gone. The mind, like the heart, is depraved and becomes fruitful soil in which to grow discord and strife, vice and crime. Worship belongs to the upper zone of feeling, thought, endeavor. It develops depth, breadth, height of life. It completes character.

These changes thus wrought in the moral and mental life of non-church-goers are manifest. There is a radical departure from the faith of the fathers. The divine standards are set aside. The ideals of life are brought down to the earth. The Lord's day is converted into a holiday. It ceases to be observed as a day for meditation and worship. The Church is cried down and abandoned. It is regarded as an obstruction in the way of reform. Attacks are made upon government and law, the school and the family. Patriotism is at a discount. There is a growing hostility to existing institutions. In every quarter attention is fixed on this, that, or the other new cure for every ill. God's remedy is ignored or forgotten. Everything desired is to be secured through the readjustments of social and political relations. Herein are the perils of non church-going. The drift of the masses is downward into sensualism, materialism, revolution. If not checked it will increase in momentum and force until it sweeps away the institutions of our country. Our enemies look to the unchurched masses for the success of their plots

against civil and religious freedom in America. Revolution will certainly come. For let the evil of non-church-going perpetuate itself, and the time is near when the masses will not only fight against the reading of the Bible in schools, break into riot when friends of government attempt to raise the American flag over the school-house, but they will join themselves together to shift the social and civil organizations of society from a Christian to a non-Christian basis. For liberty they will give us license; for peace they will give us anarchy. Then Plymouth Rock may be buried in the sea, the old flag may be furled forever, the monuments of our heroes may be torn from their pedestals. We shall have no further need of them.

Now how account for this state of things? Have causes been at work other than those common to all periods of human history to bring about here in America this widespread neglect of the Church and hostility to Christian institutions? Undoubtedly much of it is due to immigration and foreign influences. No one questions the power of heredity or environment. One works upon human life from within, the other from without. In most foreign countries these have been such as to awaken prejudice against both Church and State. Reaching our shores and no longer held in check by repressive law or vigilant police, these strangers openly denounce supernatural religion and existing forms of civil society. On the platform and through the press they seek to disseminate among the masses their revolutionary sentiments. Undoubtedly much of it is due to natural depravity and worldliness. From the beginning these have energized in men as against the church, with varying gravity and force. Undoubtedly much is also due to the growing inequality between classes, social distinctions, exclusive sympathies, based on worldly advantages rather than on nobility of life. The gold ring adorning an ungenerous hand, repels. The silk robe covering more flesh than character, repels. The pew representing dividends and not worth, repels. The sentiment that honors the purse more than brains, repels. Anything that places the market above the school, that exalts money above piety, repels.

But these are not the causes I had in mind. Others have appeared within a century which have operated against the Church with peculiar effect. Lying at the foundation of much that makes our age strikingly unique in the world's history, and bearing directly on the question before us, are the political movements which accorded civil liberty and its cognate rights to the masses. It is not my purpose to dwell upon these movements, but to indicate some of the consequences that followed. There came in with civil liberty and equality before the law, a new sense of personal importance. The currents of thought, and endeavor set away from the Church. The new sensation of freedom fixed attention upon material interests. At first the effects upon the Church were not marked. They appeared more and more as the masses discovered the possibilities of civil liberty and engaged in struggles to improve their temporal condition. As they succeeded, they grew indifferent to the claims of God and the life to come.

At this point we touch other causes, the direct outcome of the preceding. The new physical and intellectual activity awakened by civil freedom and enlarged opportunity, led to discoveries, inventions, appliances, which revolutionized the world's life. To name them is not necessary. It is enough to call attention to results. One surprise after another in rapid succession startled and held the attention of mankind to earthly things. Men were forced to think quickly, act quickly. The necessity grew greater as the new came more and more into competition with the old. Relaxed diligence meant failure. Intense, unremitting effort

alone assured success. As a consequence, the present life received increasingly more attention, the future increasingly less. Not so much from premeditated choice as from pressing necessity. The struggle for existence under novel conditions left little time or strength for minding the concerns of the soul.

In the circle of science and literature we come upon other causes still. These in the main, are materialistic and anti-dogmatic. Scientific and literary men were brought under the charm and sway of the same influences that controlled men of affairs. The present world filled the horizon of thought and effort. So marvellous were the discoveries of scientists, so intoxicated were they with the glory of their attainments, that they either lost sight of, or excluded other world phenomena and interests. The masses looked on amazed, bewildered, as they saw scientific dogmas hoary with age, giving place to those in the swaddling clothes of infancy. Literature received its inspiration and keynote from the new sciences. Men of letters were captured and held captive by their scientific brethren, and became rationalistic or atheistic. In the name of science the lecturer took to the platform, the novelist rushed into print, the philosopher recast his philosophy. They assailed the dogmas of religion. Some superstitions gave way. But discredit was thrown upon the whole system of revealed truth. The seed fell into prepared soil. The masses were already disposed to materialism. Those who spoke in the name of science had every advantage over those who spoke in the name of religion. Look at consequences. Men were encouraged in their worldliness. They became indoctrinated with liberal or skeptical sentiments, distrusted the faith of the fathers. Prejudices against religion were developed. The mind was unfitted for unbiased or clear judgment on questions pertaining to a divine revelation and its doctrines. God became less and less a necessity in the world, less and less a conscious power in human life. For, if the conclusions of science and philosophy were true, the origin of the world and its adaptations to human life and its wants did not require nor need a creating and superintending mind.

But other causes appear—causes that nourished the very evil they were intended to remedy. They are found within the Church itself. In a measure the Church is responsible for its deserted altars. By dogmatic affirmations upon questions outside the province of its thought and aim, the Church antagonized scientists and made them belligerent. Under their attacks the Church grew timid. It witnessed the withdrawal of popular attention with concern, noted the changes wrought in the convictions of its membership with alarm. The pew and the pulpit grew apart. The mind of the Church in general disapproved of certain of its doctrines. The inevitable followed. The many were silent. A difference between outward doctrine and inward life became manifest. The sense of harmony was gone; with it the consciousness of power. The style and substance of the preachers message changed. Science, philosophy, literature, took the place of the Gospel. The reflex action confirmed unbelief. The masses were repelled. Noting its failure in this direction, the Church changed its methods. It devised various schemes to reach the masses. Some introduced in their pulpits sensational themes, repulsive as they were senseless. Others sought to use committees and the toy press. Others resorted to novel ways of conducting services. Others adopted expensive musical programs. Others turned to the organization of societies. Others proceeded to make a workshop of the meeting-house. Others still entered into competition with the world in the line of amusements. The duty of worship was lost sight of. The people were led to expect entertainment, not instruction. Amusement took the place of worship. In all this the Church steadily suffered

in its dignity and power. It parted with its greatest advantage over the world. The masses began to inquire as to the difference between the Church and the world. The lines setting off one from the other were so far obliterated as to puzzle an indifferent observer. Those identified with the Church and those identified with the world, outwardly at least, spoke the same language, employed the same methods, lived by the same rules. Over against the nobler type of Christian, they set the nobler type of manhood outside the Church. The sense of the guilt of sin lost much of its force; the need of salvation became less obvious.

Thus while the Church endeavored to attract the people to its altars, it unconsciously repelled them. Its nervousness indicated distrust of the Gospel. At least, it was so interpreted by the people. The evil of non-church-going grew apace. It is at present widespread and threatening in its aspect. The masses give themselves to toil or earthly pleasures. Their attention and affection are drawn off from other-world interests. The old Corinthian motto, "Eat, drink, and be merry, for to-morrow we die," is the sum total of their philosophy.

Now what can be done to effect a cure? That something must be done is evident. It is possible to secure a more rational way of living and doing business. Present methods are irrational. The intellect is lashed to perilous speed and intensity of action, the body to unwanted exertion and endurance. The masses have little leisure for repose or meditation. Profound thinking, so essential to the well-being of the entire human person for time and eternity, is a thing of the past. Sunday brings the reaction of exhaustion. There is left neither the disposition nor the power to fix the mind and heart on the great themes of religion. Under such circumstances a Church with supernatural energy must fail to attract or interest the masses. A reform is needed. The masses should have less of the shop and more of home—should work less and think more. The good of all concerned call for shorter hours of toil, more economical methods of business. These should be secured and regulated by wise impartial legislation. The justice and force of law should restrain the selfish, protect the righteous. Undoubtedly many would abuse the leisure thus secured. More at first than later on. But it would be immensely beneficial to all who desire to cultivate home life and its virtues, the soul and its future welfare. It would afford the Church opportunity to come into closer contact with the people. At present it is difficult. All the circumstances are unfavorable. But with a longer respite from labor, with more reserved power of thought, it would be possible to gain access to ear and heart.

It is also possible to teach the children in our public schools the value of the Church to the individual and to the State. The schools exist with reference to the future citizen and the good of the republic. The Church with its open Bible cannot with safety be ignored. It lies at the foundation of free institutions in America. These fail when the Church ceases to educate the conscience and secure obedience to the higher law. This is no plea for the teaching of specific Church doctrines, but simply that the scholar should be taught what the Church is, and what it aims to do for society. Every child should know that the Church is a divine institution organized to promote the present and future welfare of the citizen; that it continues the work of the school and secures results in moral discipline and character not elsewhere obtained; that it is a mighty power making for righteousness and affords better protection to life and property than uniformed police or standing armies.

It is likewise possible to engage the secular press in arousing a better sentiment among the masses. In too many instances the Church in

the person of its ministry has antagonized the press. Unwise things have been affirmed, unfair charges have been urged which inspired prejudice and challenged retaliation. It is time the Church reformed in this particular. Some of our foremost citizens are connected with the press of our country. They are patriotic men. They desire the perpetuity and perfection of republican institutions. No class of men excel them in learning or courage. They wield through the press, they create and control a tremendous power. The press to-day is the mightiest agency of the world for awakening and shaping public opinion. With non-church-goers the editorial outweighs the sermon. The editor's pen reaches further than the preacher's voice. The press therefore, can help the Church. It can open the way to the people's ear. It can create a better feeling toward the Church. Knowing this, it would be a kindness to all concerned for the Church in the person of its representatives to meet the leading men of the press in convention assembled for the purpose of engaging their cooperation in creating among the masses a church-going sentiment. Not that I would have the press make any specialty of religious articles or champion the doctrines of any one denomination, but simply in its editorial paragraphs, as occasion offered, hold up the Church as the conservator of morals, a divine institution essential to the welfare of the citizen and the future of the republic.

Along these several lines much might be done to effect a cure of the evil of non-church-going. Prejudices would be broken down. A better judgment would prevail. It would be less difficult for the Church to approach the masses.

But the chief remedy must come from the Church itself. It must put itself in condition to command the respect of the masses. Otherwise it must fail to fix popular attention on Gospel truth and the concerns of the soul.

In the first place, the Church needs to bring its doctrines into harmony with its religious convictions and approved forms of life. This will restore unto the Church Christ and His Gospel. It will exclude much that is extraneous. Only God's truth in Christ and God's truth in man harmonize. At bottom, they are the same. Experience shows that Christ and His truth alone coordinate with religious conviction based on the nature and wants of the soul, or on ultimate truths of conscience and reason. Any effort to force a doctrinal statement grounded in speculative thought or a denominational hobby, disintegrates the Church. It is cowardly to hold as an article of religious faith a doctrinal statement not secretly approved. Uncertainty of belief is weakness; unquestioning faith is strength. Of alternatives, it is far better to hold firmly a minimum of truth and affirm it with emphasis, than attempt the defence of dogmas which the religious sense of the age repudiates, or about the truth of which there is widespread discussion and doubt.

In the next place, the methods and working life of the Church must accord with the truth it holds. Life and doctrine must coincide. Then all will discern a difference between those who worship God and those who worship Baal. Criticism will be disarmed. The attacks of unbelief will prove harmless. The Church, so far forth, will command the situation. It will awaken conviction and plant the standards of its faith in the hearts of the people.

Again, the Church needs to develop power in its membership. Power is essential. Not the power of one plus one, but the power whereby one becomes with God a thousand strong. There is danger of losing sight of this in too eager endeavor for numerical strength. What is far more important than numbers is living epistles of Christ—the Gospel incarnated into life, life into deeds. Too many are minus the Christly virtues. They reflect the life of the world, to

the life of the Son of God. Covenant vows are disregarded. They have an indifferent knowledge of Gospel truth, also an indifferent interest in religion. Their strength is weakness. Their example misleading. This must be changed. The entire membership must be disciplined into a better knowledge, a better life. Power to conquer the world must come from Christly character. So long as the Church neglects to develop this sort of power, so long it must fail to reach the masses. It must have Christly character in order to have unity and steadiness of purpose.

Still again, the Church needs to exclude from its services all mere novelties. These are of the earth, earthy. They appeal to curiosity not to reason or conscience. They hide the simple dignity of revealed truth, sink out of sight the beauty and power of Christ. They fail utterly therefore, to develop the internal capabilities of the Church. There is nothing, in my judgment, that human ingenuity can devise so mightily attractive as Christ and His Gospel. Let dignity, independence, seriousness, characterize the service, preach the Word in simplicity and earnestness, keep the Church wholly separate and above the world in its methods and life, and the people will honor it. Not a Christ in the pit, but a Christ lifted up, draws men. The more the Church exalts itself and its Christ, the greater will be its influence over the masses. It will attract by its intrinsic worth. Its voice will be recognized as the voice of God.

Having thus brought itself into line with the truth and purpose of its divine founder, the Church needs to seek a closer contact with the masses. Not in any patronizing spirit, but in a dignified independence and greatness of soul. Not with a feeling of pride, but of Christly humility. The Church must take off its gloves and touch men as Christ touched them. It must do away with every impersonal agency whereby personal obligation and personal service are delegated to another. The committee of one must become a committee of the whole. The minister cannot do the work of the Church. No more can committees who go about their duties in a perfunctory way. Both repel when either appear in a mere official capacity. The proxy method disgusts the masses, kills the Church. The whole Church must put itself into living contact with the world. This contact must be uniform, consistent, continuous. It must be grounded on principles and love. Wherever a member touches the world, there the Church must have an example of righteousness, a teacher of truth, a doer of good works. In every place, the Church in the person of its entire membership, must reveal Christ and invite to a Christly life. Then its altars will attract all who aspire to the true dignity of manhood or to a life helpful to their fellow-men.

Then again, the Church needs to champion the material as well as the spiritual welfare of the masses. It must look after their bodies as well as their souls. This is a part of its mission. The masses should feel that the Church is their natural friend and protector. They should be encouraged to turn to the Church for counsel and leadership whenever their cause is just. In no case should they be disappointed. Every reform, intrinsically right, should receive immediate attention. The Church itself should inspire reform. It should call forth philanthropic movements and legislative measures to make more common the blessings of life. This would give the Church a strong hold on the people. They would more generally unite with it to push forward its work in the world.

Finally, the Church needs to give more attention to the children of non-church-goers. As far as possible they should be under the care of the Church on the Lord's day. Firstly, for the good of the children themselves; secondly, for the good of society and government; thirdly

for the safety of free institutions; fourthly, for the advancement of the race. This is possible only as the Church takes its true position and does its whole duty. It must secure the cooperation of parents. This is an easy matter when once the Church merits and commands their confidence. The Church should never miss the opportunity of childhood nor lose its hold on the young. The Sunday-school should be popular. It should do as good work as the day school. The teachers should be as competent, the discipline and instruction as thorough. Special attention should be given to the exegesis of fundamental truth. Christian ethics should be taught and illustrated by concrete examples—the only perfect example being Christ Himself. Methods of Christian work should find a place in the school. From the teacher there should come an inspiration to be and to do for Christ. Difficulties arising in the experience of the scholar as he attempts to embody his lesson in his conduct, should receive the wisest treatment. The superintendent and teachers should be a court of appeal—the life of every church member a book of reference. Every member of the Church must feel a personal responsibility for the school and for the truth therein taught. He must be an attractive force, an ethical object-lesson. Whenever or wherever a child meets a church member, he should meet a personal friend. Greet him kindly, win his love, be his hero, and he becomes a Christian. Make this duty a pleasure, let it be uniformly and universally observed, and there will grow up a generation of church-goers. It will usher in a new era of prosperity and progress for the Church of God.

It is my conviction that work along these several lines, will in large measure, cure the evil of non church-going. The Church will take its proper place in the world. It will command the situation. Men will hear its voice, heed its counsel, follow its leadership. By its dignified services, generous sympathies, wide spread benefactions, care and moral education of the children, it will incarnate in the heart and life of the people the truth and law of Christ. Then, we may defy reckless agitators and all who seek to subvert or destroy our free institutions. The Church and the men it has trained will be equal to any emergency.

MARY HOLMES SEMINARY, WEST POINT, MISSISSIPPI.

This youngest of our schools for the higher Christian education of colored girls closed its first session June 2d. The institution was formerly located in Jackson, Mississippi, where it was burned in 1895. Its new and beautiful buildings at West Point were so near completion that it could open its doors and resume its work January 1st, 1897. This short year, of only five months, has been very successful. Ninety-one pupils were enrolled, and they made excellent progress in their studies. A Seminary church was organized April 4th, as the result of a precious work of grace in the school. A Young People's Society of Christian Endeavor had previously been organized with over sixty active members. The new buildings, while not ornate, are models of convenience and comfort. By many they are pronounced the best school buildings in the State.

Of course the school is appreciated by the colored people to whom it promises to be a great blessing. It is especially gratifying to note the kindly and sympathetic spirit of the whites. Not only was the beautiful site of twenty acres given by them, but since the school opened they have been kind, courteous and even attentive to those engaged in the work. One of the ministers, with his elders, assisted in the organization of the church; another gave the annual address commencement week. The school has a remarkably healthy location. Already we have assurances that more pupils than we can possibly accommodate will seek this school next year. We hope to have the prayerful sympathy of all whose hearts go out to the lowly and the needy.

H. N. PAYNE, President.

MANCHESTER-IN-THE-MOUNTAINS.

By Rev. George H. Smyth, D.D.

Manchester in the mountains has just passed its red letter week. First came the sixty-fourth Commencement exercises of the Burr and Burton Seminary, an institution founded by the Christian foresight, patriotism and liberality of the men whose honored names it bears.

As suggestive of its solid learning and genuine piety it is sufficient to record that the late Dr. Wickham was its president for a quarter of a century, and his successors have ably maintained the high standard set by him in both these important particulars. On Sabbath 13th, the baccalaureate sermon was preached by the revered Rev. Dr. Pratt of Dorset, for many years a valued trustee of the Seminary, and still one of its most efficient directors. His theme was the possible perfection of character attainable by human effort and divine grace. Five ministers participated in the service, namely Revs. G. T. Smart, present pastor of the church; A. E. Reed, a former pastor; Botsford, father of the present Principal of the Seminary; Drs. Pratt and Smyth. The church was quite full, the undergraduates occupying the front pews on the left of the pulpit, and the fourteen graduates those on the right, all wearing the academic black gown and Oxford cap. Of these fourteen, three were young men and eleven young women.

The sermon was an able, orthodox exposition of Bible truth and its closing words to the class of 1897, were the solemn, impressive and tender counsels of a father in Israel of long experience and an honored ministry. Monday was class day, with the enjoyable proceedings held under the large trees in front of the Seminary. Tuesday the exercises were held at 10 A.M. in the Equinox Music Hall. The essays, orations and literary productions of the graduates showed careful training on the part of the teachers and earnest application of the students. In the afternoon the Alumni dinner at the Munson House, and the evening reception at President Botsford's closed the Commencement exercises of this honored institution where many of the successful men of the State received their education.

On Wednesday a council of the Congregational Churches was held for the purpose of ordaining Mr. Harry L. Reed to the Gospel ministry, his father, a former pastor of the church, as already stated, and the candidate, a member of this church, a graduate of Yale University, class of ninety, and of Auburn Theological Seminary, and called to the Presbyterian Church in Albany, Oregon. The examination showed the council to be thoroughly orthodox and the candidate well sustained his part. The sermon by Rev. C. O. Gill, son of Mayor Gill of Orange, New Jersey, was an able exposition of Matt. xvi. 18, the rock on which Christ said He would build His Church. The charge to the young minister was given by his father. It was most Scriptural, solemn, and tender. It brought Paul and Timothy before our minds as never before.

Manchester being the county town, Court is now in session, and the usual cases in dispute are up for adjustment, divorce suits occupying a large part of the calendar.

The Equinox Hotel, kept by Senator Orvis, well known for his skill in catering to the public taste in the Windsor Hotel of Jacksonville, Florida, opened its doors on the 16th, though some of his old guests became impatient and arrived there the evening before. Never have we seen the grass and foliage of the place so luxuriant or the Green Mountains more beautiful and picturesque than at present. Several cottages are rented and many rooms taken at the hotel, and the season promises to be one of the best for many summers.

The Public Library, built by Mrs. Willing of Chicago, to the memory of her father, Judge Skinner, is soon to be opened with fifteen thousand volumes. Many of these books are from Judge Skinner's own library and are rare and costly. The Judge, during his life time did many generous things for the people of this town, and his children have followed nobly in their sainted father's footsteps. Surely the memory of the righteous is a benediction and his children shall rise up and call him blessed.

OBITUARY.

Entered into the rest of God May 5, in the 90th year of her age, Mrs. Clarissa H. Gaul of Hudson, N. Y.

Mrs. Gaul was the daughter of Clarissa Fowler and Linus Hall, well known residents of Richmond, Massachusetts. Born January 27th, 1808, among the historic hills of Berkshire, Mrs. Gaul cherished to the last days of her long life, her love for the State of her birth and its noble traditions and institutions. May 20th, 1834, she was married to Mr. John Gaul, an eminent lawyer of Hudson, and left her parents' home of refinement and piety to become a resident of Hudson. For more than sixty years Mrs. Gaul presided over a home whose cordial and unwearying hospitality and Christian culture made it the centre of the best social and religious life of the community, and also the delight of visitors from all parts of the land.

Identifying herself with the church of which for nearly fifty years, her husband was an efficient and honored elder, Mrs. Gaul was, until increasing infirmities prevented, an active member of the household of faith and her death is universally lamented by the members of the Presbyterian Church of Hudson.

To rare intellectual gifts, a warm and ready sympathy, an innate and uniform kindness and courtesy towards all, there was added, in the strong and positive character of Mrs. Gaul, through the grace of God, a practical and consistent Christianity. The poor and afflicted of God's children loved her, not alone for her bounty but because of her genuine and unselfish sympathy, and her large circle of friends and acquaintances appreciated the sincerity and steadfastness of her friendship. The young people loved her for her warm interest in all that interested them, and made her their confidant and counsellor.

The charitable institutions of Hudson and the missionary and beneficent causes of the church, found in Mrs. Gaul a generous patron. In her high social position and in the possessions that fell to her lot, she regarded herself as the handmaid of the Most High, and strove in all humility to know and do the will of God.

Watched over with the fondest devotion by her daughter, her only surviving descendant, the wife of the Rev. Dr. Yeisley, pastor of the church of which she was the oldest member, Mrs. Gaul fell peacefully asleep on the night of May 5th. The funeral services were conducted by the Rev. Drs. Leavitt and Frazer, former pastors of the Hudson Church, and by Rev. Dr. T. G. Darling of Auburn Seminary, a friend of the family. In the quiet cemetery, overlooking the Catskills and the Berkshires, where repose the remains of her husband and her only son, Colonel Edward L. Gaul, loving hands consigned to the grave the body of this loyal and honored mother in Israel, one of God's elect, upon whose spirit rests the light perennial and full of glory.

ANOTHER PRECEDENT.

"The General Assembly of the Presbyterian Church in the United States of America met agreeably to appointment in Farwell Hall, in the city of Chicago, Illinois, on Thursday, the 17th day of May, A.D., 1877, at 11 A.M., and was opened with a sermon by the Rev. Henry J. Van Dyke, D.D., the Moderator of the last Assembly, on Acts iv. 10-12." This would seem to be a good precedent as to the initial service for Winona, and antedates Madison.

D. J. SANDERS, Biddle University.

THE RELIGIOUS PRESS

The Independent, quoting from Dr. C. H. Parkhurst's communication to his congregation relative to his impaired health, and his purpose on returning from Switzerland in the autumn to devote himself to his parish and pulpit duties, says:

We recall the deep grief that was felt when Howard Crosby died; and it seemed impossible that any one could take his place as the voice of the civic conscience of New York. But an even stronger man appeared in Dr. Parkhurst. He organized the work of the Society for the Prevention of Crime and the City Vigilance League, and had their agents in every district. It was a slow task, for it was necessary to find out where was the root of the evil and how it could be uncovered. We recall the emphasis, almost the bitterness, with which Dr. Parkhurst uttered and reiterated his conclusion that the root of all the evil of the misgovernment of this city was in the corruption of the police. With his masterly gift of invective and his mighty conviction he followed denunciation with denunciation; and he was not silenced when he was summoned before courts and failed to supply the evidence for what he asserted. He kept up his deliberate labor of collecting facts and asserting and denouncing corruption. He risked his own personal standing in the pursuit of evidence; and at last, supported by no officials, only by those willing workers whom he gathered about him and the intelligent conscience of the community, he compelled the famous investigation which broke down the police tyranny of the city, overthrew Tammany, elected a reform mayor, and may possibly, what we yet hope for, lead to the substantial reformation of our city government, despite Tammany and the bosses of either party. We do not mean to say that he did this alone; for he had a marvelous faculty of drawing young men and men of wealth to his support. But it was because his transparent honesty and his mighty determination attracted glad confidence. Men leap to follow such a leader.

In Dr. Parkhurst's work his own health has been undermined, and he has the right to rest. He has made himself, though elected to no office—a mere private citizen, and a preacher at that—stronger than mayor and police, and the purer New York and the Greater New York owes more to him than to any other citizen. He asks no honor from the people and no reward, except the permission now to rest from his labor and to devote himself chiefly to the common duties of a Christian minister. He will not be silent, we presume, when occasion calls on him to speak. But that will be hereafter incidental to his religious work. It has been a great thing for the city that our people have been taught that religion has a right to meddle with its politics, to fight with it and to master it.

The Voice does not expect a real solution of the tariff problem from the Dingley bill, or the Senate modification of it, while conceding that even an imperfect measure may serve us a good turn just now. But the most promising attempt to reach a final solution that it has seen is the bill introduced by Congressman Charles N. Fowler of New Jersey. Of this it says:

It is entitled "A Bill to Establish a Tariff Commission for the Purpose of Investigating Federal Taxation, Recommending Changes Therein, and Adjusting any Inequalities in Existing Law." It provides for a commission of seven members, appointed by the President (with the consent of the Senate) for a term of 21 years (which is a rather startling feature), at a salary of \$7,500 each, excepting the chief commissioner, who will receive \$8,000. The real strength of the bill lies in Section 3, which runs as follows:

"Sec 3. That such tariff commission shall have power, by and with the written approval of the President of the United States, to suspend any part or the whole of any tax upon imports or of any internal tax which may have been imposed by the Congress of the United States: Provided, however, that such suspension shall take effect only upon the following conditions:

"First. It may take effect immediately if the recommendation has the unanimous support of said commission and receives the written approval of the President of the United States.

"Second. It may take effect in one year after the date of recommendation if recommended by at least five of the said commissioners and re-

ceives the written approval of the President of the United States.

"Third. It may take effect in two years after the date of recommendation if it has received at the end of each year the recommendation of at least four of the said commissioners and the written approval of the President of the United States."

This is the first tariff commission bill we have seen that proposed to give to such a commission any power whatever to make a single change in the schedule without the action of Congress and the consequent reopening of the whole question. This is the point for which The Voice has constantly contended, and for a long time contended single-handed, as the one essential feature of any real solution of the tariff question. The bill in question has some important features lacking, and one in particular that renders its constitutionality doubtful, namely, a provision declaring that the tariff duties shall equal, as nearly as ascertainable, the difference in the cost of production of an article here and abroad, and that all the changes made by the commission and the President shall be to this end. But the bill, just as it stands, would be well worth trying.

The Catholic Review starts the question, "How many converts are annually received into the Church in this country?"—meaning, of course, its own particular communion. Quoting from an approved Catholic contemporary, we read on this subject:

"Cardinal Gibbons in his 'Ambassador of Christ,' makes the statement that there are received into the Church every year in this country 30,000 converts. He admits that this figure is only estimated by calculating on a basis of actual numbers received in the Archdiocese of Baltimore. During an average year he had 700 converts. In Baltimore there is a Catholic population of 240,000. In 10,000,000 Catholics there should be at that rate about 30,000 converts every year. Whether his conclusions are strictly correct we have been very anxious to determine. With this end in view we set out to get actual statistics. We sent out hundreds of inquiry letters and we learned many interesting facts. First—We discovered that little or no record has been kept of the reception of converts. The replies from the chancery offices of the various dioceses show that only in a few instances are actual figures at hand. The policy of priests has been to receive a convert quietly, and in announcing his reception publicly the knowledge of the event has been screened from the public eye. Second—Priests who are known otherwise as particularly active-minded men, taking part in public affairs and meeting their non-Catholic brethren on neutral ground, are the ones who make the most converts. Third—Convert making is a thing easily stimulated and is readily increased by certain judicious methods. In some well-known churches the yearly number of converts runs up to very near 100. The Redeemers in Boston have received about 1,100 since their establishment there. In the archdiocese of New York last year 1,208 were received. In the cathedral of Baltimore the highest number received in a year was forty-six. In the Church of the Immaculate Conception, Boston, the average yearly crop is over fifty." Henceforth complete statistics on this point of conversions are to be compiled, and estimates are to give way to provable totals.

The Standard, our esteemed Baptist contemporary of Chicago, hardly conceals its jealousy in view of much improved conditions here in New York:

An interesting experiment in the cause of good city government has been inaugurated in New York City. The plan is to give talks or lectures on the practical features of municipal administration, illustrated with a stereopticon, in halls in the slum districts. The first meeting was held recently in an East Side cafe, where an audience of several hundred men listened eagerly to what Col. George E. Waring and other public spirited gentlemen had to tell them about the city charities, the police system under the new regime, public baths, pleasure grounds, etc. The pictures aroused much interest; for many of the men, with the narrow horizon characteristic of dwellers in the slums, hardly knew what had been going on in their own city since the reform movement began. Pictures can not lie; and the contrast between certain scenes witnessed under the Tammany control of the police force and the alms house and other city institutions and their present condition was

greeted with applause. The experiment will be continued.

Men like Col. Waring and Theodore Roosevelt, who not only apply business methods to municipal affairs but know how to win the sympathy of the uneducated voters, are greatly needed in our cities. Waring's street-cleaning brigade, at first the butt of the public on account of the white uniforms and the neatness of its work, is now the pride of the city. At its annual parade the other day thousands turned out to witness the exhibition. Though the cost has been large, few people grumble because the streets are at last clean. Oh, for a Waring in Chicago!

The Christian Intelligencer notes the recent good news relative to the slave-trade so long and ruthlessly carried on by the Arabs:

Gradually the territory cursed by the slave trade is narrowing, and the time is not far off when this relic of barbarism will have passed away. The misery it has entailed on some of the fairest portions of Africa baffles description. Thanks to Great Britain, the regions in which it has been carried on have been more and more restricted, and the good work begun by Gordon and Baker in the Eastern Soudan has lately been extended to the western portion. Sir George Goldie, the British administrator, having put down with a strong hand the tyrants who mostly carried on the traffic, has issued an edict, which will be obeyed, that there shall be no more slave raiding or trading in the wide territory which extends from the Gulf of Guinea to the city of Timbuctoo. This is one of the richest and most populous regions of all Africa and is occupied by some of the best of the native tribes. The curse of this whole region has been the system of slavery with its accompanying atrocities. This is now ended and an important advance made toward the entire extinction of this parent of all cruelties. The way is open to the introduction of a higher civilization for which the leading tribe, the Houssas, are apparently prepared. This is more important news from Africa than we are wont to receive, and yet so little prominence has been given to it that its real significance is in danger of being overlooked.

The Christian Advocate has this to say of "Children's Day and Infant Baptism":

Among the benefits of this day which recur in the verdant month of June is the increased attention to the rite of infant baptism. It seems probable that it will become a prevalent custom to present infants for baptism at that time. This year we hear of numbers so consecrated to God in connection with the public services of the day. At Mount Vernon, N. Y., the Rev. George C. Peck baptized twenty, the largest number reported from one place. At the service which we attended six were baptized in an impressive manner, in the presence of five hundred Sabbath-school scholars and teachers and nearly four hundred additional attendants, comprising friends and parents. A discriminating spectator of another denomination remarked: "This confers a great blessing upon the parents, and if they keep their vows it will result in a great blessing to their children."

The Christian Intelligencer says:

The National Christian Citizenship League again issues a call to all ministers to preach sermons on the subject of Christian Citizenship on July Fourth, and to all who love our country to unite in observing Saturday, July 3d, with celebrations on definite Christian Citizenship lines. This is the fourth year that such a call has been issued, and the League gratefully acknowledges the widespread response that has been given to them, and the quickening of the public conscience which has resulted. A great work of education on this subject remains to be done. It is essential that the people learn that "righteousness exalteth a nation," that "sin is a reproach to any people," that if our national sins be persisted in we shall be numbered with "the nations which forget God," and that the principles of applied Christianity are the only cure for the public ills which afflict us. These truths need to be more and more taught that the people may be stimulated to action in making them vital forces in civic life. No time is better suited for the inculcation of these truths than the days recommended.

THE SUNDAY SCHOOL.

The Bible Study Union.

THE THREE GREAT APOSTLES

SUNDAY, JULY 4, 1897.

XVII.—PAUL COLLECTING FUNDS FOR THE POOR AT JERUSALEM.

Acts xx. 1-3; 2 Corinthians viii., ix.

The three verses of Acts which are included in our lesson, cover a period of something like ten months. Although the author of the book passes them over so rapidly—perhaps because he was not with Paul during this period—it is not difficult to fill out their outline from allusions in various epistles; and as the history of these months forms a background for the important teachings of the two chapters of 2 Corinthians which we have to study to-day, it will be well to begin with a study of the events of this period.

Although no disaster had resulted from the uproar at Ephesus which we studied a month ago, Paul was too wise to run any further risks. Indeed we may safely conclude that he had already been in personal jeopardy more than once during the three years of his Ephesian ministry. In his first Epistle to the Corinthians (xv. 32) Paul speaks of having fought with beasts at Ephesus, and even if we assume that the expression is figurative (an entirely gratuitous assumption), the use of so extreme a figure speaks none the less emphatically of the perils to which he had been exposed in that city. In the nature of things it must sooner or later have become his duty to avoid further risk: that something of this had been in his mind is suggested by his preparations for a farther journey in Acts xix. 21, 22. Now in this month of wild festivity (the Artemisia), it was evident that new tumults might break out any day. Paul therefore gave up his plan of remaining in Ephesus until Pentecost (1 Cor. xvi. 8), and calling a meeting of the church he bade them farewell and set forth to go to Macedonia.

Departing from Ephesus, Paul went first to Troas, being accompanied by two of his Ephesian converts, Tychicus and Trophimus (compare Acts xx. 4). It was Paul's intention to remain some time in this city and lay the foundation of a church here; but something occurred to change his plan. This was the non-arrival of Titus (2 Cor. ii. 12, 13), whom Paul in his anxiety about the Corinthian Church (see Lesson for June 13th), had despatched to Corinth shortly after sending his first letter to that church. Paul longed to hear in what spirit the Corinthians had received his letter. He could hardly endure the suspense caused by the non-return of Titus, and ready as was the acceptance with which the people of Troas met his preaching he soon felt impelled to set out for Macedonia. He sailed across the Ægean Sea, and landing at Neapolis went directly to Philippi. Here he found Timotheus and Luke, the latter of whom had been in Philippi ever since the founding of that church in A.D. 52. It was now A.D. 57.

At Paul's first visit to Macedonia he had encountered bitter opposition and persecution. The opposition had long since been allayed and Paul was now able to carry on a very extensive work. "Round about even to Illyricum" (Rom. xv. 19) on the western coast of Macedonia he preached the Gospel.

Titus came at last with the anxiously awaited news from Corinth. In certain important respects it was better than perhaps Paul had allowed himself to hope. His letter had produced very much the effect he had desired; the Corinthians had repented of their sins, had excommunicated one notorious sinner, and had begun to collect a contribution for the poor

brethren of Palestine. Still there were some among them who were evil disposed to Paul, accusing him of raising this collection for his own benefit; and although this faction was very much in the minority, the mere fact that there was such a faction was distressing, for it indicated far more than personal dislike of Paul. In fact, the old trouble was being revived in Corinth; the question of Paul's apostolic authority. A certain teacher had come to Corinth and openly denied Paul's apostleship. This was a vitally important matter, for Paul's right to teach and found churches depended on the fact that he had been called and commissioned by Christ himself. The second Epistle to the Corinthians, written to meet the varying opinions that were agitating the Corinthian Church, has been called Paul's "Apology for his Life." It is the most deeply personal of all his epistles and reveals his inmost heart, with its intense power of love and sympathy, its great capacity for suffering, as nothing else does that he has written. The first seven chapters are "a defence of his ministry before the Corinthian Church," the last four are a "vindication of himself against his adversaries in Corinth." Between these two defenses comes that "homily on the collection," which is conceived in so different a vein, that it is by many expositors deemed an episode, of merely local and temporal importance, while by some it is held to be an interpolation and no part of the original epistle. A truer insight, however, shows these chapters to be the very core and kernel of the epistle; this collection for the poor saints of Palestine was a peculiarly important test of the degree to which the Corinthians understood the principles of Christian brotherhood, it was a test of their readiness to acknowledge the authority of Paul, and of their ability to recognize his true character. In a very important sense the future of the Corinthian Church hung upon this collection. As Paul in his first epistle to that church had taught the divine character and transcendent importance of that love which is charity (Lesson for June 20), so now he finds it necessary farther to elucidate the principles on which charity is based and the methods by which it must manifest itself. The present illustration of these teachings was the collection for Palestine; but the principles are of lasting and universal importance.

Therefore after that impassioned defense of his Corinthian ministry which occupies the first seven chapters of this epistle, Paul begins by teaching the nature of Christian liberality (2 Cor. viii. 1-8). He illustrates his teaching by the example of the Macedonian churches, who in the midst of deep poverty had made their liberality correspond, not with their means, but with their joy—the joy they had found in believing. With this abundant liberality went a graceful humility; they counted "the fellowship of the ministering to the saints," as a great privilege. And their liberality was a true exponent of their Christian experience; they gave first themselves, and because they had given themselves they gave their goods. This is an example for the Corinthians and for all Christians. The question is not, "What proportion of my property am I bound to give in charity, one-tenth or more or less?" but, "How much do I abound in Christian gifts, in faith, and utterance and knowledge—how much am I 'gifted for giving'?" For the Christian's giving is to be commensurate with his gift.

Next Paul shows what are the motives of Christian liberality (vss. 9-12). The example of Jesus is the highest possible motive, and the willing mind shows that that motive is potent in the Christian life. But in imitating Christ, the spirit is everything—to attempt merely to follow his actions literally is to fail of truly imitating Him. For example, Jesus gave no money; He gave Himself. The Corinthians and all Chris-

tians are asked to give money, but unless money is given in the same *spirit* in which Christ gave Himself, our giving is not Christian giving.

Yet we must observe that there is no sentimentality or lack of judgment in Paul's doctrine of liberality. Christians are not asked to despoil themselves to enrich their neighbors (vss. 13, 14). Nevertheless it appears in Paul's mind to be contrary to Christian principles for any man to be very rich so long as another is very poor; the spirit of self-sacrifice, which is the spirit of the Cross, forbids this; not because wealth is wrong, but because that is a wrong spirit which permits a man to take pleasure in luxury while his brother is in want.

Next, Paul touches upon the methods of this collection, thus proving how far from his mind is any such unworthy motive as his detractors have attributed to him. He does not himself collect the money, nor keep it. Titus is in charge of this business (vss. 16, 17), and with him is associated a certain brother (vss. 18, 19), chosen not by Paul alone, but by the churches to aid Titus with this work. Thus Paul guards his own reputation, and thus should men and women who are entrusted with benevolent funds always guard themselves, that by no possibility shall a dishonesty ever be attributed to them. A third brother was joined to this delegation by Paul himself (vs. 22), and the credentials of all of them were carefully given (vss. 23, 24).

General principles having been laid down in chapter viii., Paul goes on in the ninth chapter to apply them to the Corinthians. He does not say how much they ought to give: he does recommend diligence, for the need is urgent; he urges them to a liberal spirit "as a matter of bounty," but not to an unreasoning enthusiasm of self-denial; *how much* must be a subject of prudent and careful consideration (vs. 7). Only they should bear in mind that liberality brings its own reward (vs. 6), not in proportion to the amount, but in proportion to the spirit of the gift. To give much is not to secure a blessing in temporal but in spiritual things, and this blessing can come only upon him the spirit of whose giving is the spirit of Christ.

INTERNATIONAL LESSON.

GOLDEN TEXT.—The entrance of thy words giveth light.—Psa. cxix. 130.

Our last lesson in the Acts was about the Council at Jerusalem in which it was settled that the Gentile Christians were not to be expected to keep the ceremonial law. Having carried this decree to the brethren at Antioch, Paul and Barnabas remained for some time ministering to this important church. Finally, however, they both set out to visit the churches they had founded in other parts: Barnabas with John Mark going to Cyprus, and Paul with Silas to the churches in Asia Minor.

After a visitation of this district Paul and Silas with Timothy (verse 3) went westward toward the province of Asia, the extreme west of Asia Minor, and at last came out upon the Hellespont at the city of Troas—only four miles from the site of ancient Troy.

The "we" in verse 10 indicates that Luke had by this time joined the party. Perhaps being a physician (Cor. iv. 14) he had accompanied Paul from Galatia, where Paul was gravely ill (Gal. iv. 13).

It would not be difficult in an important seaport like Troas to find a vessel about to cross the Ægean Sea. "Immediately" (vs. 10) Paul and his companion made arrangements to go, embarking with a favorable wind. The first day's run brought them under the lee of the mountainous island Samothracia (now Samotraki), the next day to Neapolis, the seaport of Philippi, in Macedonia, which lay on a fertile plain watered by a little river. It was a *colonia*, that is a city having all the rights of Rome itself. Paul made a considerable stay here, and

here first in Europe the gospel of Jesus was preached.

When the Sabbath came Paul and his companions went to a place of worship, and talked informally but earnestly to women. The chief among them was Lydia, not a Philippian, nor indeed a European, but a native of Thyatira in that very province of Asia where Paul had been forbidden to preach. She was a dealer in that purple dye for which for hundreds of years Thyatira had been celebrated. She believed in the Lord Jesus, confessed Him, was baptized with all her household, and made her house Paul's headquarters while he remained in Philippi.

CHRISTIAN ENDEAVOR

By Rev. Henry T. McEwen, D.D.

Patriotism.

- June 28. Christ's patriotism. Matthew 23: 29-39
 29. David's patriotism. Psalm 33: 12-22.
 30. Nehemiah's patriotism. Nehemiah 2: 1-30.
 July 1. Solomon's patriotism. 1 Kings 3: 5-14.
 2. Eliaba's patriotism. 2 Kings 13: 14-19.
 3. Samuel's patriotism. 1 Samuel 8: 10-22.
 4. TORO—Consecrated patriots; what will they do? Deuteronomy 32: 1-18.

The difference between the patriot and the politician is the difference between principle and policy. With the former what he can get is incident, with the latter it is essence. The patriot puts God first, country next, and self last. With him *self* has its highest value and richest reward in what it can accomplish by toil and sacrifice. The politician puts *self* first, and spells it with capital letters. Country comes next because it is the field for plunder, whilst God comes last, as a blind for the devout. When he is with his own kind he says, "God does not vote," "The Ten commandments do not count." He can understand a Napoleon, but not a Washington. In City Hall Park, near Broadway, where the tides of humanity, on business or pleasure bent, almost ceaselessly surge, stands the monument of Nathan Hale, whose only regret was that he had only one life to lose for his country, and whose one request, which was denied him, was that he might be shot, as befitted a soldier, rather than hung, as though he were a criminal. Both place and subject are eminently fitting. Not only is it seen daily by thousands, but it is also near the City Hall, whose occupants need ever to be reminded of the devotion of the patriot, as an antidote to the greed of the politician.

If time, whose arbiter is the calmer judgment of men, overturns things so dreadfully, what may not eternity do whose arbiter is God. There was not a *gamin* in Egypt who had not rather be Pharaoh than Moses. That particular Pharaoh derives the only distinction he to day possesses from his contact with Moses. The first century of our era said, "Better a thousand times be Nero on the throne than Paul in prison." The nineteenth century cannot compute the number of Neros it would take to be worth a single Paul. The sober judgment of time has dethroned Nero and enthroned Paul. It is the world's estimate, where it has ample perspective, of selfishness and sacrifice. Selfishness is microscopic and therefore must study bugs and germs. Sacrifice and service are telescopic so that worlds and planets inspire and absorb them. Then, it seemed as if Moses made a bad break in surrendering the pomp and power of Egypt for the toil of the wilderness and the poverty of slaves. To-day, it seems as if he did the only sensible thing possible under the conditions. Sacrifice and service were the levers with which he did a work impossible in Egypt; they were the ladder by which he climbed to a height not yet surpassed by mortals. He heard God's command, he saw and felt Israel's need, over against these the comfort of Moses was as the weight of a feather. Give the

thirty-second chapter of Exodus its proper setting, if you would see the greatness of this man. He inherited no land from his fathers. He was a man without a country. He staggered neither at God's promises to give a land he had never seen, nor to make of this people a great nation. Fifteen months brought them to the borders of Canaan. Cowardice made them wanderers for thirty eight years in the wilderness. Whilst he is on the mount with God, Israel makes sacrifices to, and worships, the Golden Calf. God says, "Let me alone that I may consume them, and I will make of thee a great nation." It would seem as if Moses had already surrendered, and suffered enough to be both ready and glad to abandon Israel to her fate. His appeal to God is as devout, as his conduct with Israel is heroic. His prayers, verses 11-14, and 31-33, justify the sentence, "The patriot puts God first, country next, and self last."

The Spirit of Reform is moving in the hearts of the Young People of the Society of Christian Endeavor. They will miss a splendid opportunity, a needed stimulus, and a debt of the best counsel, if they fail to study the entire book of Nehemiah. It is as wise a method as invigorating in spirit.

1. To him, while cup-bearer of the king, tidings come of the desolation of his city and people.
2. Days and nights are spent in humiliation and prayer with the King of Heaven before he goes to the King of Persia.
3. Relying upon the heavenly King for direction, he appeals to the earthly king for opportunity to aid his people.
4. He systematically studies Jerusalem's needs in order that the methods to meet them may be wise.
5. He makes patriotic appeal to the people for their cooperation.
6. He is as tactful as he is courageous in dealing with his enemies and overcoming obstacles.
7. His example is as contagious and wise as his precepts are true and sound. It is safe for them to follow where he leads.
8. He advances the material interests by rebuilding the city and reforming her government.
9. His regard for her spiritual interests is seen in Religious Reform.

Whether he contemplated her as the capital of his country, or the city founded and chosen by God, he could say in the words of the 137th Psalm, "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not above my chief joy." The toil of his hand, and the strength of his life, were more eloquent than any word he ever uttered.

Why did David flee over the mountains, chased like a fugitive by a frenzied king, when he knew that Samuel had anointed him, and made divine promises to him of a kingship, which should eclipse that of Saul, as far as noon-day splendor surpasses twilight gloom? For the same reason that David's greater Son bided his time. God's hour had not yet come. Seldom did this marvellous man attain a loftier, nobler height, than when, Saul having fallen into his power, he left him unharmed. God's soldiers must not anticipate God's orders. They must be as enduring in fire, as daring in charge.

From this patriot, of land and time remote, I turn to a patriot of our own time and land. In the darkest hours of the Civil War, Mrs. Harriet Beecher Stowe wrote to the Duchess of Argyll. Amongst other things she says, "Just now we are in a dark hour; but whether God is with us or not, I know He is with the slave. Lincoln has been too slow. He should have done it sooner and with an impulse." Little did she know that this great, brave, true heart had been to God saying, "This country is your country," and that his only anxiety was to be on

God's side. It has been well said, "No book, except the Bible, ever rolled such a wave of influence over the world as Uncle Tom's Cabin." It was hers to write, as no other could do, for the Emancipation of the Slave; it was his to watch and wait till that imperishable document should voice the conviction of a nation, as well as the feeling of his own brave, tender heart. What he endured those weary months, misunderstood by friends, and violently opposed by enemies, only he and God fully know. Time's calmer judgment enables us to see, even now, that the man was as heroic and conscientious in waiting as any one could have been in action.

Selfishness has ruled and shaped the sharks of the centuries. Sacrifice and service have ennobled the world's heroes whether of the State, the army, or the home. God first, country next, self last. These lines from "The Builders and Other Poems," by Dr. Henry van Dyke, are as useful and as true for the patriot as the Christian:

"Self is the only prison that can ever bind the soul;
 Love is the only angel who can bid the gates unroll;
 And when he comes to call thee, arise and follow fast;
 His way may lie through darkness, but it leads to
 light at last."

Tenement House Chapter

48 Henry Street.

Mrs. JULIAN HEATH, Chairman.
 Miss ANNA R. BEALS, Cor. Sec'y.
 Miss CHARLOTTE A. WATERBURY, Rec. Sec'y.
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A DOCTOR'S TALK.

All mothers dread the summer for their young children and babies, knowing that even with the best of care and the utmost precaution there is great danger for the frail little lives; but for the mother of the tenements it is a season to be dreaded indeed. To be sure, in these days of blessed Fresh Air Work, she can generally count upon a two weeks outing for the older children, and when the baby gets sick she can take it to the Floating Hospital, and get kind care and advice; but she cannot expect fresh air and quiet for the poor little tots at home, and she has little knowledge of even the first laws of hygiene, or of how to keep her baby from getting sick.

Realizing this and hearing of our "Home Makers" and their eager desire for new ideas, one of our busy city physicians, a specialist in children's diseases, came down last week and gave the mothers a practical talk on "the care of children and how to keep them well." They came in such numbers that their own room was not large enough and they filled the front parlor, and listened with the closest interest, while he gave them in simple language just the little practical hints that are needed in every day life, about cleanliness and food and care of digestion, and many suggestions that they could all use, but had never heard or thought of before.

It was pathetic to see one poor mother who had lost all her own little ones, watching eagerly to catch every word, probably learning for the first time of what she might have done to save them.

That they had listened attentively was proved by the intelligent questions they asked at the close. The good, kind doctor patiently waited to answer them all, and must have felt repaid for giving his valuable time, by seeing that they were storing up his precious words, to be a power for good in their humble homes during the weary summer months.

We hope our new bath will be a great help to them. If we can get the fifty dollars necessary to put in a gas heater there will be plenty of hot water without heating the house beyond endurance, and we can open the bath more often, and offer the luxury of a hot bath with plenty of soap for one cent, or two cents if we furnish the towel. Think what that will mean to many who have never known the delight of a full bath.

The "Home Makers" room will be open all the time during the summer so that the women with their sewing can have a quiet hour or two there whenever they can get away from their hot rooms. They can leave the children in "The King's Garden" and watch over them from the windows while they work. Their room is very attractive now. A good friend has given them plenty of chairs, some rockers for their tired backs, and with their own money they have bought a nice extension table with a bright cover, a clock, some pretty dishes and what is the pride of their hearts, plated teaspoons with their beloved name, "Home Makers," engraved upon them.

THE JENKINS ORPHANAGE.

CHARLESTON, S. C. June 12, 1897.

TO THE EDITOR OF THE EVANGELIST:

I write asking space through your journal to say a few words in behalf of the little negro orphans in Charleston. The Jenkins' Orphanage for six years has been trying to keep life in and death out. It stands as a monument to charitable people. While much remains to be done, much has already been accomplished. The institution is rapidly being developed, and anyone who remembers its very humble origin, would find it interesting to visit to day. The institution has never since its incipency been in so precarious a condition. In the Orphanage nearly four hundred children flock daily, a large number being fed, clothed and sheltered, which costs over four hundred (\$400) dollars per month. It needs help to-day to feed and clothe these unfortunate little orphans.

The following conditions indicate some of the needs of the Jenkins Orphanage. In the wash-room, new tubs and improvements; in the kitchen, a stove large enough to cook sufficient food, and cooking utensils. The sewing-room is passable. In the dormitory departments many things are sadly needed. The barrels in the store-room are empty. In the educational departments much is lacking. The girls should have calico dresses and the boys are destitute of clothing. The Industrial department lacks material for the children to work with. We mention only our most urgent needs.

Charleston city council appropriates but \$200 for the support of sixty orphans and we must raise the remainder or let the children die. We believe that many readers of your paper will at once send a mite. Little or much will be gladly received at the Jenkins Orphanage, No. 20 Franklin street, Charleston, South Carolina.

Yours truly,

D. J. JENKINS.

DON'T WORRY OVER WHAT MAY NEVER COME.

Abraham Lincoln, when asked what he should do if such and such a thing happened, said: "I never cross a bridge until I come to it." The Boston Journal, speaking of nervous prostration, says it is seldom the result of present trouble, or work, but of work and trouble anticipated. Mental exhaustion comes to those who look ahead and climb mountains before they arrive at them. Resolutely build a wall about to day and live within its enclosure. The past may have been hard, sad, or wrong; it is over. The future may be like the past, but the woman who worries about it may not live to meet it—if she does she will bear it. The only thing with which she should concern herself is to day—its sunshine, its air, its friends, its pleasures, its wholesome work, and perhaps its necessary sorrow. "As thy day, so shall thy strength be." "Commit thyself each coming day unto the Lord," then go about its work, what ever that may be, trusting in Him for strength and comfort and fitness.

"One day at a time! every heart that aches
Knows only too well how long that can seem,
But it's never to-day which the spirit breaks,
It's the darkened future without a gleam."

Children's Department.

I HAVE CLOSED MY BOOKS.

I have closed my books, and hidden my slate,
And thrown my satchel across the gate;
My school is out for a season of rest,
And now for the school-room I love the best.

My school room lies on the meadows wide,
Where under the clover the sunbeams hide;
Where the long vines cling to the mossy bars,
And the daisies tumble like falling stars;

Where clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced as they pass
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers except the breeze,
Who sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school bell rings in the rippling stream,
Which hides itself, like a school-boy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My school-mates there are the birds and bees,
And the saucy squirrel more dull than these,
For he only learns, in all the weeks,
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget;
For wonderful lore do her lips impart,
And all her lessons are learned by heart.

O come! O come! or we shall be late,
And Autumn will fasten the golden gate.

—Katherine Lee Bates.

HERBERT GRANT AND THE SWALLOW.

A STORY FOR BOYS.

For months Herbert Grant had torn off each finished day of the calendar in his room with a feeling of delight. People usually are not glad to see the days going off so fast, especially older ones. But when the leaves of April, May and June had all been torn off, then Herbert Grant's vacation would begin and his expectations of a visit to his Uncle Andrew's farm would in all probability be realized. It was with a shout and hurrah for freedom from the school-room that he rushed into his mother's presence at the close of the last day of the school term. His trunk was already standing in the centre of his room with the lid open, for his mother was putting the necessary garments and articles for such an outing into it.

"Don't put anything in the shape of a book into my trunk, mamma," he said. "I am going to learn my lessons in the meadows and the woods and by the little brooks."

Just then he saw his new reference Bible which his father had given him on his birthday. He took the Bible off from the table and laid it reverently into the top of his trunk.

"Of course, mamma, when I said not to put in any book, I did not mean that my Bible should be left at home."

Then Herbert brought his fishing-tackle and his magnifying glass and other "helps," as he called them, which all you boys know about, until his mother said:

"You won't use half these things, and I am not going to put in anything more but your clothes; if I do, what you need most will have to spend the vacation in your closet at home."

Herbert was off in the early train the next morning. His uncle met him at the station, and they drove two miles to the farm-house where Herbert anticipated having so much pleasure.

At daylight the next morning Herbert woke up hearing a strange noise in his room. He wondered what it could be. It was between the drawn curtain and the window. To his great joy he found it was a bird. It had come in some how, but how Herbert could not imagine, for the window blinds of the other opened window were closed tightly.

Here was a bird in the hand; he had often seen "two in the bush," but this was the first time he had been able to put his hand on one.

He caught it quite easily and put it in a box, until he could get his clothes on. Then he took the captive down to the woodshed and made a coop out of a wooden box and some pieces of lath he found there.

Farmers get up early at this season of the year, especially in haying time, and one of the hired men came along, and looking at Herbert, said:

"You've begun the day with the sun, bub. What have you got there?"

Herbert told how he had captured the bird and caged it and how he was going to take it home to the city with him when he went back. The man took the milk pails in his hands and went off to the pasture whistling.

"Just like a city boy," he said to himself. "That swallow won't winter in the city, I guess."

Then Herbert's uncle came along, and said, "Well, my boy, you seem to be at work already. Where did you get that swallow?" and Herbert told how fortunate he had been in capturing the swallow so easily; but while he was talking the poor bird kept beating its wings against the sides of the coop and trying to push his way through the slats.

"Not so fast, old fellow," said Herbert, with an air of triumph. "I've got you now and you're not to get out of that place very soon, I can tell you."

His Uncle Andrew passed on without saying anything, but he was doing a great amount of thinking just then.

The swallow safely caged, Herbert followed his uncle into the barn and offered his help in "doing chores." He gave him a measure to fill with oats from the bin on the loft and showed him how to feed the horses. Then he let him hold the pail of milk for the Jersey calf to take her breakfast. Herbert thought the calf had not learned much about good table manners, for she was so anxious to get the milk that she would have knocked the pail over and lost it all if his uncle had not told him to hold on to that pail and keep a good look out.

There was a large chicken-coop built at the back of the barn that had a door with iron bars across it. Herbert's uncle had made it when chicken thieves were about. There was a patent self-locker on the door, and if one went in and closed the door, it could not be opened except from the outside by a key. Herbert was looking about the barn, saw the coop, and boy-like went inside to investigate, but as he passed in he swung the door behind him and found himself locked in. He called and called, but no one answered. It was a large place for a lot of chickens to run around in, but a very small place for a boy to be shut up in—a boy who had come to the country for the especial purpose of having plenty of room to run about. He heard the men coming back from the pasture whistling, but they did not hear his calls. Finally, after what seemed a long time, his Uncle Andrew came along.

"So you're caged, my boy, and want to get out. Not so fast old fellow. I've got you now; you're not to get out of that place very soon, I can tell you!" and he passed on.

What an inhuman uncle to leave a boy who had come to have a good time in the country shut up in a chicken-coop! But Uncle Andrew was smiling as he passed through the barn; he did not seem to be a cross man; but what did it mean? Soon he brought the coop in which the swallow was imprisoned, and putting it in front of Herbert, said, "Misery likes company."

O, how that swallow beat its wings against those slats! Herbert understood it all in a moment.

"Uncle," he called, "I'll let that swallow out just as soon as you let me out. I did not think of it before."

So his uncle came and let him out. The slats

were soon pulled off from the box, and with what joy the poor swallow flew up to the chimney.

"It has a nest in that chimney," said Uncle Andrew, "and it probably came down and went through the pipe hole in your room to look about. It would not have gone there, I am sure, if it knew that a city boy was in that room. It has learned a lesson, which would have been a bitter one, if its captor had not set it free. A swallow is very much like a boy. No creature leads so active a life as the bird, unless it is the average boy."

"I never thought about that before, uncle. I have learned a good lesson, and I shall never capture a bird again." P.

FLYING SQUIRRELS.

In a decayed limb of the old oak tree, very like that which holds the woodpecker's nest, there were six timid flying squirrels. They do not have the pride in their domestic arrangements that the woodpeckers show, by keeping the edges of the entrance so marvellously smooth and round; but this is probably because a jagged edge would ruffle and break the birds' feathers, while the soft mouse-like fur of the flying squirrel allows her to be less careful. But when she is once inside, Mrs. Flying Squirrel makes a most comfortable, downy nest of pliable grass and moss and fibres and bits of fur, into which she and her family burrow for warmth, and lie there during the cold snaps, just as if some one had packed them nicely in excelsior. We tamed them with perfect ease, and shortly after their breeding season certain of the boys could scarcely stand examination, even during recitations and chapels, as to their pockets and sleeves and desks; for the soft little bead-eyed fellows were perfectly satisfied to inhabit those close quarters.

And do they really fly? I never saw one start from the ground, flap a pair of wings and go soaring off. But I have climbed, with a great expense of energy, a high tree to capture one, and have come within an arm's length of him at the top, only to enjoy a good view of his graceful, parabolic flight to another tree fifty yards away. When he extends his four legs, the loose skin forms a web on either side, which, though it cannot be flapped, allows him to skim down from a height, and then as he seems about grounding, to rise a surprising distance with the momentum gained.—C. D. Lanier in Scribner's.

TALKS TO YOUNG MEN.

Here are some bits of wisdom taken from Dr. Charles H. Parkhurst's "Talks to Young Men":

The most important thing a young man ever does is to get ready. The key note lasts to the end of the tune, and the foundation reaches clear to the final. Beginnings are autocratic. No matter how long a man lives, he will never get away from his youth.

There is a quality in some men that is in them before they begin to do anything, and that cannot be earned by perspiration.

Putting a buttercup to school will not graduate it a butterfly, even if it is a very good school.

We are more likely to find a good destiny by going afoot than by riding.

Every man will have the power he earns, and the power that he has will tell, not because people like it or like him, but because it is power, and as such can keep itself erect without having a cricket put under its feet, and keep itself dry without having an umbrella spread over its head.

Sowing still antedates reaping, and the amount sowed determines pretty closely the size of the harvest. Whether it be young men or wheat fields, the interest can be depended upon to keep up with the capital, and empty barns in October are the logical sequence of empty furrows in Spring.

In manhood, as much as in home building, the foundation keeps asserting itself all the way from the first floor to the roof. Climb high as

we like, our ladder will still require to rest on the ground. The body is the ground work upon which the edifice proper has to be reared.

A young man needs to enter life equipped for rough weather. However much of calm may prevail on land, it usually blows out at sea.

The time a man spends in getting ready is never wasted time. It is a suggestive fact that nine tenths of our Lord's life He spent in preparation.

The solidity of the burden carried, helps to solidify the man who carries it.

A man may have his eyes so focused to the stars as to forget how to look at his own doorway.

There is as much on the earth and in the air as we personally put into the eye with which we do our beholding.

The man is, indeed, the measure of all things, and the key with which to unlock the treasure-house of truth, goodness and power, is placed in each young man's own purity of vision, sincerity of purpose, and impassioned self-commitment.

FIRST SUNDAY-SCHOOL IN THE WORLD.

Rev. W. J. Scott, D.D., in the Ladies Home Journal for June, claims that Wesley established the first Sunday-school in the world at Savannah. Wesley, soon after his arrival in Georgia, in 1736, began to provide for the Sunday-school instruction for the children of the parish. His devotion to children at times almost amounted to infatuation. Children were likewise equally attached to him, as shown in their intercourse with him. As a preliminary labor on the Sabbath, before the evening service, he required them to convene in the church, at which time he catechized them thoroughly and furnished them with additional teaching from the Bible itself. In the present Wesleyan Memorial Church in Savannah, Georgia, there is a Sunday-school room into which hundreds of children crowd for Sunday instruction. The original school, when taught by Wesley, numbered between sixty-five and seventy-five scholars. A very high authority, Sir Charles Reed, M.P., LL.D., of England, is clearly of the opinion that this Sunday-school was the first founded in the world, and that it antedates by a half century the secular instruction of Robert Raikes at Gloucester, England, as well as the first school in America upon Raikes' plan, which was established in the city of New York.

THE LIFE OF BIRDS.

I think that if required to name instantly the most perfect thing in the universe I should risk my fate on a bird's egg. There is, first, its exquisite fragility of material, strong only by the mathematical precision of that form so daintily moulded. There in its absolute purity from external stain, since their thin barrier is impassable until the whole is in ruins—a purity recognized in the household proverb of "an apple, an egg, and a nut." Then its range of tints, so varied, so subdued and so beautiful, whether of pure white, like the Martin's, or pure green like the robin's, or dotted and mottled into the loveliest of brown, like the red thrush's, or aquamarine, with stains of moss-agate, like the chipping sparrow, or blotched with long weird ink-marks on a pale ground, like an oriole's, as if it bore inscribed some magic clew to the birds' darting flight and pensile rest. Above all, the associations and predictions of this wonder—that we may bear home between our fingers all that winged splendor, all that celestial melody, coiled in mystery within their tiny walls.

Among all the created things, the birds come nearest to man in their domesticity. Their unions are usually in pairs, and for life, and with them, unlike most quadrupeds, the male labors for the young. He chooses the locality of the nest, aids in its construction and fights for it if needful. He sometimes assists in hatching the eggs. He feeds the brood with exhausting

labor, like yonder robin, whose winged picturesque day is spent in putting worms into insatiable beaks, at the rate of one morsel in every three minutes. He has to teach them to fly, as among the swallows, or even to hunt, as among the hawks. His life is anchored to home.

Yonder oriole fills with light and melody the thousand branches of a neighborhood, and yet the centre for all the divergent splendor is always that one drooping dome on one chosen tree. This he helped to build in May, confiscating cotton as if he were an army provost marshal, and singing many songs, with his mouth full of plunder, and then he watches over his household all through the leafy June, perched often upon the airy cradle edge, and swaying with it in the summer wind. And from this deep nest, after the pretty eggs are hatched, will he and his mate extract every fragment of the shell, leaving it like other nests, save those of birds of prey, clean and pure when the young are flown. This they do chiefly from an instinct of delicacy, since wood birds are not wont to use the same nest a second time, even if they rear several birds in a season.—Thomas Wentworth Higginson in "My Out Door Study."

QUEEN VICTORIA'S DOLL.

When her Majesty, Queen Victoria, was about seven or eight years old, she very much wanted to have a doll that she had seen in a shop window. When her pocket money was given her, she hastened to the shop, bought the doll, and was about to step from the door when she saw a poor, miserable man, who looked as though he would like to speak to her. She stopped and asked him what he wanted to say.

"I am very hungry," he said. "I would not beg if I were not ready to sink with hunger."

"I am very sorry I have no money," said the little Princess, "or else"—

He was just moving away, when the little owner of the new doll murmured, "Stay."

She stepped back into the shop and asked the lady behind the counter if she would mind keeping the doll a few days. The doll was taken back and the money returned to her. Hurrying out of the shop, she placed the whole of the money into the hands of the poor man. After she had done so he murmured:

"If the Almighty made you a queen, it would not be more than your goodness deserves."


Then he hobbled away to satisfy his hunger. The Duchess of Kent, it is said, told her daughter that same day she would probably become Queen of England.—Florence B. Clay.

FAMILIES OF SMALL INCOME.

The most serious strain of the present time on small incomes is the growing distaste among women of the better class for manual labor. While they are better educated, better dressed and more widely read than their foremothers, they are less industrious with their hands. They are not idle. They walk, they ride bicycles, they manage study clubs and charities and college settlements. There is almost no avenue of philanthropic or intellectual activity where they do not shine; but do they sweep and dust and mind the children as their grandmothers did? There are many who may be quite properly and wisely relieved of these duties, and their energies applied elsewhere to the greater good of society; but that is not true of the women in families of small income. They must be producers. They must give work, or its equivalent in money earned, if the family is to experience prosperity under those conditions.

Sewing, cooking, covering shabby furniture, making over old carpets or old clothes, are occupations that may call in play the greatest intellectual ingenuity, while sweeping, window-washing, rug-shaking and even scrubbing are forms of exercise that may be made as beneficial as bicycling. These despised and too largely abandoned occupations may be properly served

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by the most liberal culture, and no means can be found more efficacious in piecing out an income. If the husband gives constant and untiring effort to the income and the wife the most intelligent study and honest endeavor to control the outgo, the problem of being rich on small means is not unsolvable.—Annie E. P. Searing in Harper's Bazar.

A RELIGIOUS LIBRARY IN TIN.

The British and Foreign Bible Society has published an edition of the Scriptures of unusual importance. It is a translation into the Uganda language. The book is, in shape, very long, but is only three inches wide and about three inches thick. A peculiar reason occasioned the adoption of this form. In Central Africa the white ants and other insects rapidly destroy a book unless it is well protected. The representative of the Church Missionary Society accordingly recommended to the Bible Society that they should issue this edition in a form that would fit into the tin biscuit boxes of a certain firm, which are almost universally used in Uganda families. This has been done, and the box is just large enough to hold this Bible, together with a small prayer-book and hymnal, and a small Biblical history. The missionaries feel confident that this little religious library in a tin box will be exceedingly popular in Uganda.

SOME NEW STAMPS.

Stamp collectors will be interested to know that Corea has issued a new stamp, bearing a curious combination of hieroglyphics, which are interpreted to be symbolical of life and death, night and day. The finest works of art in the stamp line are those issued last summer by Greece to celebrate the Olympic games. They are embellished with pictures of the Acropolis, the Mercury of Praxiteles and other interesting subjects. Mauritius has a new series, which instead of the portrait of her Majesty which ornamented the old one, presents its own coat-of-arms, consisting of a key, a ship, and something that looks like a lighthouse.

A MISSIONARY'S WIFE.

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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WOMAN'S BOARD OF HOME MISSIONS.

One reporting the eighteenth annual meeting at Winona, stated that the Woman's Executive Committee of Home Missions having come of age, had for some reason, with the approval of the Board, changed her name, and she received the hearty congratulations of her friends.

The monthly missionary meeting was led by Mrs. McEwen, who read the ninety-first Psalm and presented the two objects before the meeting, a farewell to our beloved President, Mrs. James, and a resumé of the year's work, which was three-fold. 1. That of the auxiliaries; 2. that on the field; and 3. that in the office. Some beautiful selections were read from Dr. van Dyke's poems to emphasize these points.

Mrs. Slade, representing the Presbyterian Society of New York, gave a cheerful prophecy of the work that would be done so faithfully that when our leader returned, she would be greeted with a bright "good morning." The possibilities were illustrated by an experience on our great lakes. Ontario seems a sea in itself, but Erie opens beyond, then come the locks which are dark and disagreeable, but by them one is lifted to the higher waters of Superior, an ascent that is emblematical of the final and great reward of faithful service.

The field was represented by Mrs. Polhemus, who spoke of the cheer which Mrs. James had left, not only in bright homes, but in the cheerless cabins of the South. She was reminded of the couplet

"A Sabbath well spent
Brings a week of content."

and expressed the hope that a year of rest and contentment might come to our dear President after her long service.

Miss Lincoln had a cheering report to present of the treasury. It was last year in debt to the amount of \$105,000, which has been reduced to \$9,000!

Mrs. Perkins, the synodical president in California, who had traveled all night to reach this meeting said a few words, as did Mrs. Anderson of Tennessee, and Mrs. Wellington White, field secretary of the Woman's National Sabbath Alliance, who spoke of this work as fundamental to Home Missions.

In response to so many loving testimonies, Mrs. James said that her proposed going abroad was not in the pursuit of pleasure, but for rest from toil which had only been relieved absolutely, by the intermission of one month in nine years! She hoped to undeceive our English cousins, who are accustomed to misjudge Americans for the evils which immigration have brought to this country, and to tell them, instead of censuring, to pray for us. "Wherever I go," she said, "I shall never forget the Woman's Executive Committee and the Sabbath Alliance." H. E. B.

A prominent feature of the meeting was Secretary MacMillan's strong paper on Mormonism, which we give below.

WHY MORMONS WILL NOT CELEBRATE THE 4th OF JULY BUT THE 24th!!

The pioneers reached Salt Lake Valley under the leadership of Orson Pratt on the 22d of July, 1847, and chose the site of Salt Lake City on that day. The celebration of the 24th has always been commemorative of a different event, and is strictly and exclusively religious in its character. The Mormons were desirous of getting beyond the limit of the United States, and determined to live outside of the jurisdiction of our hated government. Utah was at that time a part of Mexico, and when Brigham Young, their prophet, arrived—two days later—on the spot, and dedicated it to the propagation of a religious and social system at variance with our common Christian civilization, and hostile to the institutions of our country, it was with acclamations of praise and thankgiving.

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Our readers, who get their first knowledge of many useful articles from The Evangelist, would but do justice if, in writing to the advertisers, they should mention the source of their information.

ing that they were beyond the limits of this Babylonish government, and entrenched in those mountain fastnesses far away from Gentile intrusion. It is in commemoration of this defiant and disloyal act that the 24th of July has always been celebrated by the Mormon Church, and the Fourth of July ignored or despised as commemorative of the birth of those great principles of our national life, freedom in religious opinion, liberty of thought, speech and worship, and a government of the people, by the people, and for the people, which stirs no emotion of pleasure in a Mormon heart.

The people of the United States have given little heed to the hostile attitude of Mormonism, and have been slow to believe, and disinclined to resent their insults to the flag. It is but thirteen years since they hauled down the flag which had been unfurled by loyal citizens on the 4th of July in Salt Lake City. Had it not been for the military force and the large number of non-Mormons in the city, the insult to our national emblem would have been carried to the last extremity. About the same time they hauled down the Stars and Stripes from a mission house and trailed it in the dust, and in its stead ran up a filthy fragment of a rag carpet. In another of the smaller cities of Utah the Mormon city authorities refused to allow the flag—the property of the city—to be run up on the pole that stood in the public square, or to be used in any way whatever on the 4th of July, but on the 24th—the anniversary of the prophet's entrance into the Salt Lake Valley—they unfurled it to the breeze, and marched in grand procession to the bower where their orators predicted the ultimate triumph of "the kingdom" over the government of the United States, and rejoiced in the hope that the 4th would then be forgotten and the 24th take its place as a national holiday.

The admission of Utah to the Union has not in the least degree mitigated the hatred with which the Mormons regard our general government, and the institutions of civil and religious liberty. Indeed, it has repaired the broken power of the Mormon priesthood, and restored their peculiar institutions which were fast falling into decay under the vigorous application of the Edmunds' law. They are now defiantly entrenched in the powers and prerogatives of sovereign Statehood, and desire national recognition and the official endorsement of the President in order to strengthen them and lift them into respectability before the world. If they succeed in this purpose it will lend a new impetus to their propaganda abroad, and strengthen the priests at home in their efforts to whip back into subjection the apostates such as nothing else could possibly do.

If the approaching celebration were commemorative of the advent of the real pioneers into Utah it would be worthy of notice; but they were not the pathfinders nor the discoverers of anything. Fremont had been in the Salt Lake Valley twice, and had published descriptions of it to the world. Emigrants had gone through that region to California, had advised the Mormons to stop in those fertile valleys rather than pursue their journey to either California or

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Oregon, between which they were hesitating. Ten years earlier, the Rev. Samuel Parker had gone on to Oregon, and the illustrious missionary, Dr. Marcus Whitman, had crossed and recrossed the plains. He returned from Oregon, on his memorable winter ride across the continent, through Utah, passing over the ground where Salt Lake City now stands, to Santa Fe, St. Louis, and Washington City; and on his return had taken a multitude of men, women, and children, with flocks and herds, across the plains, without protection of any sort, a thousand miles beyond the Salt Lake Valley, to which the Mormons were safely conducted by a battalion of Government troops ten years later.

It is a bold claim of theirs that they are to be credited with introducing irrigation—since for centuries the Mexicans all over the southwest had drawn irrigating streams from the mountain canons and had cultivated the valleys and plains of New Mexico, Arizona, and California—if, indeed, they had not tilled the soil of the Utah valleys, as the old water "sects" on the tablelands of the San Pete Valley and the southeastern part of Utah seem to prove.

Then, the developments, previous to the coming of the Gentiles into Utah, were so insignificant as to be a disgrace instead of an honor to the Mormons. Brigham Young was a foe to progress and by his authority, which in those earlier days was absolute, prohibited the opening of mines or the establishment of industries of any kind except the primitive and limited farming, milling and grazing, needful for the simple sustenance of the people in that crude civilization in which they boasted. With the advantages of climate, of location on the great transcontinental thoroughfare for nearly thirty years, with markets all about them on every hand, and with one-half the distance from older settled States, Utah in fifty years made nothing like the material or social progress which Montana, far to the north, has made in half the time.

Compared with Colorado, whose pioneers came twelve years later, and with no help from transcontinental travel and traffic, Utah's progress is insignificant. Denver, twelve years younger than Salt Lake City, has more than twice its population and wealth. The railroads, mining developments, and the general industries of Utah, instead of being the product of Mormon enterprise, are the accomplishment of Americans who are, by the Mormons, stigmatized as "Un-godly Gentiles." By their superior intelligence and force, railroads were built, mines developed, industries established, modern Salt Lake City built, a common school system organized, churches and libraries provided in spite of Mormon opposition, threats, and interference. For these things the later Gentile pioneers are to be

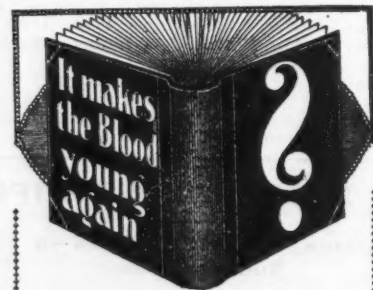
credited. I trust that in the approaching celebration the Gentiles will be given the credit due for the material development and the intellectual and social uplift which that fair country has received, and that the Mormons will receive full credit for their peculiar religious enterprises, the degree to which they have succeeded in obstructing progress, promoting massacres, and otherwise discouraging and defeating the liberal aim and purpose of the American elements which have intruded unbidden into their midst.

WOMEN'S BOARD OF FOREIGN MISSIONS.

Mrs. Beers presided as usual at the meeting on June 16th, and we were glad to welcome among our visitors Mrs. Hepburn of Japan and Miss Shields, a trained nurse under appointment for Korea. We also had with us Prof. and Mrs. Gilbertson of Lahore, who are returning to India by way of Scotland.

Mrs. Morse read Mrs. Andrews' annual report from Mainpuri, India, in which she said: "In Etah work among the women has been very much broken up this year by the transfer of Ruth, the Bible woman, and I have not yet found any one to take her place. Ruth has done good work in Mainpuri, so her labors have not been lost, even though she had to give up Etah when her husband was transferred.

The girls in the Etah school are bright little-creatures, and were immensely pleased to have-



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me come down to the school and examine them in the year's studies. No one succeeded in getting a doll, for that prize is only given when a girl has committed the entire catechism to memory; but they are delighted with picture cards and to those who had done the best were given small books. I wish you could have seen the eager little faces when I gave one rupee (about thirty cents) to be expended for a treat, though even the smallest we dot felt that it would not be good manners to do more than make a polite salaam. But the moment I was outside the door, the delight broke out in full, and each one had suggestions to make as to the kind of sweets to be brought."

Mrs. Andrews spent part of last summer in the mountains and found plenty of work to do among the foreigners who come there to spend the hot season. She writes: "Most of those who come to the mountain resort for a longer or shorter stay, are wholly indifferent to any religious responsibility in this heathen land, and live most ungodly lives. They need the Gospel as much as the heathen, and my summer was given to doing all I could for those who speak my own language. A Christian Endeavor Society was helped by active work, until its members grew from five to fifty, five other societies were formed and a local union established. Public meetings were held in halls, and people were induced to go there who would not attend a regular church service."

Miss Hawley announced that the health of Mr. Schnatz of Batanga, Africa, had failed and that he was compelled to return to this country to rest, and read a letter from Mrs. Schnatz. Speaking of the Annual Mission Meeting, she says: "The numbers present were small, there being only four missionaries besides the members of Batanga station, making a total of eleven, whereas last year there were twenty-five present at the meeting. Two of our number, loved and esteemed by all, Mrs. O. Roberts and Rev. A. W. Marling, have been called home, to be forever with their dear Saviour, whom they loved and served so faithfully. Our meeting lasted for about two weeks, after which the missionaries left for their stations. Mr. Fraser was appointed to go to Angom and assist Mrs. Marling, until a new missionary should arrive; but on the same steamer which took these parties south, we were agreeably surprised by the arrival of Mr. Dunning. As he had been appointed to go to Angom, where there is such great need of workers, he did not get off at Batanga, but went immediately south. I still continue my weekly town visitation and hold women's meetings. The only time the women are to be seen is in the afternoon, as in the morning they are always working

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in their gardens. They are very busy women and would not spare more than one afternoon in the week to come to the meetings. Very often there is an attendance of twenty-five women, all anxious to hear the Word of God. This week I had the pleasure of seeing thirty present and we had one of the best meetings we have had. Usually from four to seven take active part in the meetings, either by speaking or leading in prayer."

A recent letter from Dr. Whiting of Seoul, Korea, was read, giving an account of the poverty of the people among whom she works, and the difficulty which the missionaries have in deciding just when and how much to help, and not lead people to profess Christianity for the sake of the aid given.

Mrs. Hepburn gave the substance of a letter from Miss Leete of Japan, full of distress over the cut. Special efforts had been made by the missionaries to raise money, but still \$3,000 were needed to prevent disastrous curtailing of the work. The story is the same from every mission field!

A pleasant letter has been received from Rochester which deserves thoughtful attention. The writer says: "To all who had anything to do with compiling and publishing the Twenty-seventh Annual Report of the Women's Board of Foreign Missions many hearty thanks! It is a beautiful book, complete, bright, instructive and inspiring. I feel that in studying it I have a great treat in store."

After prayer by Mrs. Schaeffler, the meeting was closed, and these meetings will not be resumed until Wednesday, September 29th.

J. B. S.

SUMMER BIBLE STUDY.

The American Institute of Sacred Literature has for years conducted Summer Bible Schools. These are not religious conventions, but are actual schools for the teaching of the Bible both in the original tongues and in English. The work is in most cases associated with some Chautauqua or other Assembly. A moderate estimate places the number of students who received instruction in these schools in the summer of 1896 at five thousand. It is probable that a still larger number will be enrolled during the coming season. We have space to give only a mention of the instructors and courses with the dates of each school.

Chautauqua, New York, July 3d-August 14th, Profs. William R. Harper of the University of Chicago, Rush Rhees of Newton Theological Institution, Frank K. Sanders of Yale, D. A. McClenahan of the United Presbyterian Seminary at Allegheny, and W. H. Marquess of the Presbyterian Seminary at Louisville will offer instruction in Hebrew, New Testament Greek and the English Bible. In addition Prof Harper will give a course of mid-week lectures on The Philosophy of Hebrew Life and Thought and its Expression in Art, Literature and History.

At the University of Chicago, July 1st-September 23d, whose Biblical work is affiliated with the American Institute, thirty-one courses of study are offered under Profs. Harper, Hirsch, Price, Goodspeed, R. F. Harper, Drs. Crandall, Breasted and Willett of the Old Testament department of that institution; in the New Testament department ten courses are offered by Profs. Burton, Mathews and Dr. Votaw.

From July 21st to August 18th, Prof. F. K. Sanders of Yale will give instruction in Old Testament Prophecy at Bay View Chautauqua Assembly. Prof. Sanders and Mr. Horace Hitchcock will also give a series of talks illustrating the Sunday-school lessons for the latter half of the current year, and Prof. Sanders and Rev. A. W. Stalker will give a course of twelve studies for the young people on the Method and Teaching of Jesus. At the Nebraska Chautauqua Assembly, Crete, Nebraska, June 30th-July 9th,

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Prof. W. Douglas Mackenzie of the Chicago Theological Seminary will give a course of lectures upon The Consciousness of Jesus and the Consciousness of His Apostles; and Dr. H. L. Willett of the University of Chicago will give two courses of instruction in the English Bible: (1) Prophet and Prophecy, (2) Sacred Literature, at the Midland Chautauqua Assembly, Des Moines, Iowa, July 17th-22d. Prof. E. L. Parks of Atlanta, Georgia, will talk daily on: (1) The Life of Christ, (2) The Characteristics of the Four Gospels, at Lake Madison, South Dakota, June 24th-July 3d. While at Lakeside, Ohio, July 20th-August 8th, Prof. Sylvester Burnham of Colgate University, will give ten class lectures and two public lectures on Prophets and Prophecy.

At the Sabbath-school Assembly of the Synod of Missouri, Pertle Springs, Missouri, August 11th-26th, Prof. Willett will give a series of eight book studies in the New Testament, also a series of lectures on Prophets and Prophecy at Macatawa Park, Michigan, the second week in August, and two courses of instruction on The Life and Labors of the Apostle Paul and A Study of Old Testament Literature at Winfield, Kansas, June 15th-22d. Dr. Willett will also visit a new assembly at Bethany Park, Indiana, and give a course of lectures on The Beginnings of Christianity, and one on the same subject at the Eureka Encampment, Eureka, Illinois, July 26th-31st.

The Maine Ministers' Institute in Cobb Divinity School, which meets August 30th-September 7th, has this year affiliated itself with the American Institute. It announces twenty-five lectures under the following instructors: Profs. C. R. Berry of Colgate University; H. R. Purinton and A. W. Anthony of Cobb Divinity School; F. W. Woodruff of Bowdoin College; Rev. Martin Summerbell and Rev. F. B. Hayes of Cobb Divinity School; Rev. S. C. Whitcomb of Bangor, Maine; Rev. C. F. Penny of Auburn, Maine; Prof. W. H. Hartshorn, Bates College; President Nathaniel Butler, Colby University; Rev. J. B. Jordan, Providence, Rhode Island, and Rev. J. A. Howe.

At all these schools special conferences upon the best methods and plans for Bible study are held, and it will be remembered that all the work of the American Institute is under the direction of the Council of Seventy, a body of Biblical instructors from the leading Universities and Seminaries of the country.

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MUSIC.

ORGANIZATION AND MANAGEMENT OF A CHURCH CHOIR.

The formation of an ordinary choir does not, as a rule, receive nearly the attention and thought that its importance demands. Lax methods and a want of due appreciation of the dignity attached to a church singer are fungi of ready growth and may easily cause serious diseases to the whole tree.

One of the first points in the organization to claim our notice, is that of punctuality and regularity in attendance. Right here our troubles are apt to commence. It is an unwritten law "that without the changing of coin, the face of duty is apt to put on a hard frown." This text is worthy of being touched upon from the pulpit.

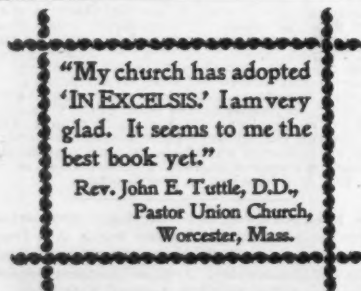
"Do not speak to the man at the wheel" has been proved an adage of practical worth. Meddling with the man who steers the vessel of many sounds, may likewise lead to storms or possible shipwreck. But, whilst investing the director with full authority, it is advisable to caution him, when handling such an heterogeneous mass of humanity as an ordinary chorus is composed of, against going at full pressure. Singers, paid and unpaid, are sensitive plants.

Whom to admit and whom to reject without giving offense, is no easy matter to decide. On one point, at the very least, the leader must stamp his disapproval: not to admit anyone with a faulty ear. The lack of mere reading powers or the inability to keep good time, can, with patience, be rectified. The gift of tact, will prove of unspeakable benefit, when the solo work has to be assigned.

The next point requiring some thought is how to secure a fair balance of the parts. An equal number alone is not at all a sure test. Most likely the sopranos will preponderate. When not in too great a degree, little harm is done, for a strong leading in the Psalmody is of the first importance. A choir-master is frequently troubled with some voice of peculiar penetration or power; it may be in any of the parts. At rehearsal such an unmusical excrement, which may arise from a lack of self-control, or occasionally from mere vanity, must be gently put down, by making the part to which said voice belongs, sing more softly.

Try and cultivate a pure and round tone. The singers must be trained to feel the pulses of the time to be sung, and to come in just on the beat agreed upon. In the middle of hymn-tunes, a bad attack is produced by some of the voices sustaining their notes too long. This fault makes matters worse, by leaving at the end of phrases an unfinished and slovenly impression. Let it be understood that the pauses between verses of hymns must be of uniform length. These are often made too long. In many of the modern selections the sense is continuous.

In the case of anthems, where the voice-parts stand right out, it is best to play a few even measures, so as to lead into an easy attack. Should unaccompanied music be undertaken, some unobtrusive system of signs will have to be used, such as a quiet pencil tap if the leader has his back to the choir, or by using his index finger, should he face them.



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Without a distinct enunciation of the words, singing loses one-half its power. A uniform phrasing is one of the fine tests of a well trained body of singers.

One of the most difficult problems in connection with amateur choirs is in regard to the selection of the music. The director naturally considers himself as the best judge, and outside interference leads to friction. We must, however, take into consideration that education is a very gradual process, that singers, in order to do the best work must be kept interested. Let the anthems be varied; much will depend upon the material of your choir whether settings of a quiet and prayerful nature, or those of praise and thanksgiving should predominate.

Music and religion are bound to draw closer and closer together. That choir will prove to be the best, whose members conscientiously acknowledge the responsibility of helping with their voices the devotional work of the church. Morales says: "The object of music is to strengthen and ennoble the soul. If it does else, save honor God and illustrate the thoughts and feelings of great men, it entirely misses its aim." Bearing this truth in mind, it behooves all those who have charge of the music in church, to be painstaking and to be satisfied with only the very best that their condition will allow.—Albert W. Borst in *The Musician*.

One of our subscribers who has long occupied a leading position among musicians of the country, has manifested a deep interest in the Music Department of our Journal. We take great pleasure in publishing a communication from him, hoping that it may open the way to a discussion of the topics proposed.

The columns of this department are open to those whose experience may enable them to throw light upon these important subjects relating to church music.

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A series of very entertaining and useful articles could be written under the head of "Church Music," or "The Church," upon the following topics, covering, so far as I know, a field unexplored by any religious publication:

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3d. Music Committees, their use and uselessness; wherein they fail; how preparations for music should be made, etc.

4th. Department of the congregation, showing a lack of reverence, and the whole attitude of our orthodox congregations during service, and before and after service.

5th. Attendance of congregation; falling off of the second service, showing a lack of interest and real heartfelt feeling toward the subject and the obligations of personal religion.

6th. Organists, their faults and failings; the points of excellence of organ playing and the mistakes made. A great player is rarely a good church organist. What constitutes one.

7th. Singers, their faults and failings; the points of excellence and the mistakes made.

8th. Organs, the rules for their selection; the law governing their control, etc., etc.

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LETTER FROM BALTIMORE.

At the meeting of the Presbytery of Baltimore last week, the Commissioners to the General Assembly made report that the spirit that animated that body was admirable and the results most gratifying. The social feature, made so unique by the isolation of Winona, gave a charm to the Assembly such as it seldom enjoys.

Commencement season has returned with its flowers, and music, and speeches. Most of our schools close the year with full classes. The Naval Academy attracted people from all parts of the country, and was an event of great interest. Johns Hopkins University graduated its first class in the medical department. Three women entered four years ago. The health of one failed before she had completed the course. One married. One graduated with the class—fifteen in all. The other departments sent out a large number. The Woman's College of the Methodist Episcopal Church graduated a large class. This institution has reached such a position of prominence as to attract students from all parts.

The Presbyterians have only one college in Maryland that can be said to be under their control. This is New Windsor College, and it has sent quite a large number of students into the ministry. It needs money, and we earnestly hope that it may find friends to supply its need.

The German Baptists, sometimes called Dunkers, held their annual meeting in the western part of the State. They came by the thousands, but the doctrines and usages peculiar to them do not seem to have been brought into prominence. Their addresses and resolutions were evangelical. Their views on Sabbath observance, divorce, intemperance and other important subject, were in harmony with those of the churches generally.

The licenses for liquor selling in this city are greater this year by sixty-two than they were last year. We fancy that the present stagnation in business may be partly attributed to the traffic in intoxicating liquors. The effort to increase revenue by an increase of taxation on liquor by the government has been resisted, and the effort of our law makers to distribute it among other things has kept them in session a long time. They begin to see how it can be distributed, and now we are told that the amendment taxing beer is to be withdrawn.

A lynching occurred a few days ago in a town in our State which, in its horrors, equals anything recorded. It shows that human nature left to itself is no less given to passion and revenge in the United States than in far off lands. The culprit when brought up for trial pleaded guilty and was sentenced to death. There seemed to be no possibility of his escaping the penalty, yet the mob took him out of the hands of the officers, regardless of the pleadings of the judge, and beat and cut and kicked and at last hung the dying man to the limb of a tree. The scene was revolting in the extreme, and its actors are condemned by almost every journal in the State. The crime for which the man paid such a terrible penalty was great and he deserved the severest punishment, but not at the hands of the mob. When law is so rudely defied, we may wonder if its voice will be heard in less serious offences.

Falling as the Fourth of July does this year on the Sabbath, the question arises whether the pulpits of this great nation, North, South, East, West, may not call the attention of the people to national and patriotic themes in a way that may not be usual. Avoiding everything that might irritate and divide, are there not great subjects that the pulpit might handle without making any apology for so doing? Such, for instance, as "Righteousness Exalteth a Nation," "Religion in Politics," "Christian Citizenship," "Sovereign Power in a Nation," "The Upholding of Law in Order to Government," etc., etc. The timeliness of themes gives them interest. The minds of the people are upon the nation's history and the nation's welfare during our great anniversary day and it is well to take advantage of that fact. R. H. W.

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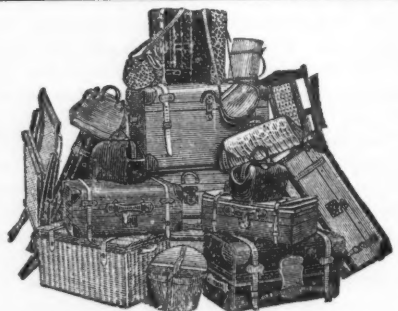
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CHICAGO LETTER.

The Ferris wheel that lifted so many World's Fair visitors toward the clouds, is now doing duty on the north lake shore in a part of the city that has the local option privilege as regards the sale of liquor. A license, though only to sell beer, has been granted the company that manages the wheel. The Chief of Police said that he did not think it necessary to arrest saloon keepers who kept their places open during the last election day, when the District Judges were elected. The gambling houses are not closed.

The other Sunday the Mayor headed a procession of several thousand bicyclers. The parade was during church hours. It is to be regretted that many counted among church people, take their "spin" on the day that ought to be a day of rest. The many miles of boulevards are well nigh impassable to those who are not on wheels. Dr. Gregory of the Universalist Church of the Redeemer, recently protested vigorously against this growing evil which, he said, "is killing whatever spirit of reverence the people may still have."

The other night a dinner was given at the Athletic Club by a Chicago brewer to a representative of the Osaka Beer Brewing Company, limited, at Suita, near Osaka, Japan. It is said that the consumption of beer in Japan increases twenty per cent annually. The first brewery was started ten years ago, at Yokohama. The Japanese brewer says that beer will take the place of the more alcoholic "saka" so universally used at present. No doubt Frances E. Willard will take note of the new move in the "civilization" of the Sun Rise Kingdom.

Dr. J. H. Barrows has addressed a union meeting of Chicago ministers on the prospects of evangelizing India, and in speaking of the famine, urged that it is money and not corn that should be sent for the relief of the sufferers. He has recently preached for Dr. Hillis at the Music Hall.

The University of Chicago has fixed upon the first of July as Founder's Day in honor of John D. Rockefeller. Its first celebration will surpass even the festivities of last year when Mr. Rockefeller visited the University.

Our Presbyterian College at Lake Forest has closed a successful year. The baccalaureate sermon was preached by Rev. J. K. G. McClure, D.D., pastor of the Lake Forest Church, and Rev. John L. Withrow, D.D., of the Third Church, addressed the young ladies who graduated. It is not yet known whether President Finley of Knox College, Galesburg, will accept the presidency which has been tendered to him. The address to the graduates on Commencement day was given by President Rogers of the Northwestern University at Evanston. Dr. Barrows preached the baccalaureate sermon at Armour Institute on the 13th.

The Presbytery of Chicago ordained and installed Mr. A. J. Irwin on the 15th at Peotone. The Moderator, Rev. C. S. Hoyt, presided; Professor Zenos of McCormick Seminary, preached the sermon; Rev. H. H. Van Vranken, former pastor at Peotone, gave the charge to the people, and Rev. J. B. Howard of Manteno, the charge to the pastor. At the First Church on Children's Day, ten from the Sunday-school united with the church, fourteen new members in all. The Woodlawn Park Church, Rev. E. H. Curtis, D.D., pastor, received fourteen new members on the 6th inst; Onward Church, Rev. Philip Matzinger, pastor, twelve; Calvary, Rev. George Mitchell, pastor, six; Tenth Church, three. The Campbell Park Church has just had a celebration over paying its heavy debt, which threatened the very life of the church. The pastor, Rev. DuBois Loux, had a number of brother ministers to share in his rejoicing. The call of Rev. J. E. Maxwell, Ph.D., to the American-British Church at Leipsic, Germany,

Every number is better than its predecessor.—TIMES, Troy, N. Y.

HARPER'S MAGAZINE

FOR JULY

SHERIDAN'S RIDE

By General GEORGE A. FORSYTH, U. S. A., who was one of the two aides-de-camp whom General Sheridan took with him, and who is the only survivor. Illustrated by R. F. ZOGBAUM

FRANK R. STOCKTON'S NEW SERIAL

THE GREAT STONE OF SARDIS

Illustrated by PETER NEWELL

THE MILITARY ACADEMY AND NATIONAL DEFENCE

By Captain JAMES PARKER, U. S. A.

THE CELEBRITIES OF THE HOUSE OF COMMONS

By T. P. O'CONNOR, M.P.

THE KENTUCKIANS

A Novelette by JOHN FOX, Jr.,

dealing with the broadly contrasted types of the mountains and of the Blue-Grass region.

Illustrated by W. T. SMEDLEY

Brightest and best illustrated magazine in the language.—LONDON DAILY NEWS.

shows that under our Presbyterian policy vacant churches and first-class unemployed ministers do not always get together. Dr. Maxwell has been in Chicago for some time without charge. He is a first-class preacher too, and there have been several vacancies. The services of a Methodist Bishop, for about five minutes, would have kept a good man in Chicago, who will now go to Germany. The trouble has been that between so many candidates the churches have become almost bewildered. Dr. McPherson of the Second Church preached the Baccalaureate sermon this year at Princeton University. The meetings of the Chicago Presbyterian Ministers' Association will be discontinued during July and August, as in those months most of the pastors will be taking their vacation.

C. G. REYNOLDS.

A PIONEER EDUCATOR GONE.

By Rev. Henry M. Morey.

Wednesday afternoon, June 16th, Prof. E. G. Folsom fell under a stroke of apoplexy in a store in Penn Yan, New York. He was carried to his home and died in a few hours—an announcement that will carry pain to the thousands of men and women who received their business education from him.

Seventy-six years separate his cradle on a farm in Wayne, Ohio, and his narrow resting place overlooking the beautiful Lake Keuka. He started out a poor boy. At twenty years of age he reached Cleveland without money and borrowed twenty-five cents which he invested in pens and ink and began teaching penmanship. He graduated at Oberlin College just half a century ago. Some years after that one of his college friends was asked if he remembered E. G. Folsom. "Of course I do," he answered, "he was the best man in college" His thorough integrity and Christian character even then impressed all who came in contact with him.

He was a pioneer among teachers in Business Colleges, opening the first one in Cleveland, where he remained for many years. Bryant and Stratton and many other famous educators were trained under Prof. Folsom. In 1862 he took charge of the Business College in Albany, New York, and was interested in others in important cities of the State. He was a thinker and an author as well as a teacher. In 1873 he published his "Logic of Accounts," in which he tried to make thinkers and philosophers as well as business men of students. The book did him credit as an author.

He was intense in his convictions and nothing could persuade or drive him from upholding truth and righteousness as he saw it. Thousands

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of young men are under obligations to him not only for a business education, but for high ethical ideas, given them in his lectures and conversations. A prominent educator wrote under Prof. Folsom's picture in a recent educational magazine, "A veteran among veterans in the ranks of business educators, an author, a philosopher, and best of all a noble man." Another who knew him well writes: "He was a careful, painstaking thinker, a fluent and intelligent speaker, and his counsel was always worth listening to." He was the first President of the Association of Business Educators in America. He was such an earnest hater of the liquor traffic and of all that harms young men, that some may have thought him bigoted and narrow. No, he was broad in the best sense of the word and kindly, and led an exemplary life from youth to a ripe old age. He was a valued elder in the Presbyterian Church in Penn Yan and a teacher in the Sunday-school, where he will be sorely missed.

We do not dare to speak of the beautiful love manifested in the home circle. Wednesday morning he seemed more than usually well, enjoyed the singing at the morning worship, and as they rose from their knees, he turned and kissed the dear ones, the last kiss on earth. In a few hours he carried their love and kisses to Lillian, a loved daughter who had preceded him by a few years to the "many mansions."

Mrs. Folsom and one daughter are left to mourn him, and also two sisters in Ohio.

Ministers and Churches.

NEW YORK.

BROOKLYN.—*The New Central Presbyterian Church.*—The former separate congregations of the Central and Trinity Presbyterian Churches, having completed their spacious new edifice (Marcy and Jefferson avenues) it was duly opened last week, by a series of services beginning with Sabbath, June 13th, and continuing to June 20th, inclusive—the two former congregations having become consolidated, worshipping as one church. The occasion really began on Saturday evening, June 12th, with a meeting for prayer and thanksgiving in the Sunday-school-room. The pastor, Rev. John F. Carson, preached on Sunday morning, prefacing his sermon with a few words expressive of the gratitude and gratulation which filled all hearts. His theme was, "The Church as the Birthplace of Manhood." The spacious auditorium was taxed to its utmost to accommodate the throngs that attended this and the two subsequent services of the day—the afternoon being occupied 4.15 to 6 o'clock, with addresses from neighboring clergy, mingled with fine music, and the evening with a sermon by Dr. Charles L. Thompson of New York. Monday afternoon there was a musical service with short addresses by well-known ministers and laymen, including Hon. D. R. James and Mayor Wurster. The service of Tuesday was in the evening, when Drs. D. G. Wylie, J. C. K. Milligan of New York, R. D. Sproull of Brooklyn and others were on the program. On Wednesday evening there were messages from the Presbytery of Brooklyn and short addresses by the Rev. Alfred H. Moment, D.D., Moderator of the Presbytery; the Rev. John D. Wells, D.D., South Third Street Church; the Rev. J. W. Gilland, D.D., Westminster Church; the Rev. John Fox, D.D., Second Presbyterian Church; the Rev. Charles Edwards, Franklin Avenue Presbyterian Church; the Rev. D. H. Overton, Greene Avenue Presbyterian Church; the Rev. J. A. Billingsley, Bethany Presbyterian Church; the Rev. Donald McLaren, D.D. On Thursday evening Theodore L. Cuyler, D.D., LL.D., preached, and John Hyatt Brewer, organist of Lafayette Avenue Presbyterian Church, presided at the organ. The Rev. J. Wilbur Chapman, D.D., of Philadelphia, gave a sermon on Friday evening, Mr. Ira D. Sankey singing. On Saturday evening, the service was under the direction of the Brooklyn Christian Endeavor Union, the Rev. A. De Witt Mason, President, presiding. The services of Sabbath, June 20th, were very largely attended, the Rev. Lewis R. Foote, D.D., pastor of the Throop Avenue Presbyterian Church, preaching in the morning, with afternoon addresses by the Rev. Thomas A. Nelson, D.D., of the Memorial Presbyterian Church; the Rev. J. Erskine Adams, of the Ross Street Presbyterian Church, and others, and the Rev. Joseph Dunn Burrell, D.D., pastor of the Clason Avenue Presbyterian Church, preaching in the evening. It can be said with confidence that the new building is as complete for church and Sabbath-School uses as any other in Brooklyn. The lot upon which the church is built is 100 by 130 feet. The style of architecture is round arch Gothic. On Marcy avenue there is a door at the south end of the church and a three double-door entrance. The latter opens into a vestibule 8 by 37 feet. There are three entrances to the church and chapel on Jefferson avenue. The pews are of highly polished oak backs and quartered oak ends of a rich design, and the general effect is harmonious and restful, the light coming from three large gable windows on the north, east and south sides of the building, each window being 16 by 23 feet, and from twenty-five windows of smaller size. It is one of the best lighted auditoriums in Brooklyn. The gables in which the three large windows are built are about 60 feet in height. The tower is about 100 feet high. In addition to the large vestibule on Marcy avenue, there are three tower vestibules, in which the stairs leading to the galleries are placed. The main floor of the church has a seating capacity of 854 and the gallery of 446 and the choir gallery of 36, making a total seating capacity of 1,336. The pulpit is at the west end of the auditorium, facing Marcy avenue. The choir and organ is back of the pulpit, and about eight feet above the pulpit platform. On the left of the pulpit is the session-room. Directly over the session-room is the pastor's study, a pleasant room, 12 by 32 feet, with a bay window to the southern exposure. On the north side of the organ is the choir-room. The chapel is at the rear of the church and is 40 feet wide. The chapel gable is the same height as the main gables of the church. Between the church and the chapel

there is a small tower, rising about 50 feet. The basement of the chapel is arranged for a drill room for the Boys' Brigade, a dining room, a kitchen and on the Jefferson avenue end, a reading room, 18 by 30 feet. These features will all be added in the near future. On the first floor of the chapel is the lecture room, which will seat 360 persons, the Trustees' room and the church office are on the south end of the parlor. The second floor of the chapel is the main Sabbath-School-room. On the south end will be the infant class room, which will seat 157 scholars. This room is separated from the main room by flexifold doors. It is lighted by means of seven large windows and has two exits. On the north end of the Sabbath-School-room is the library and on the west side there are seven large classrooms. The total seating capacity of this floor is 567. Encircling the entire school-room there is a gallery, divided into twelve class rooms, and seating about 300. The total seating capacity of the Sabbath-School floor is about 900.

PRESBYTERY OF CHEMUNG.—On June 15th, this Presbytery ordained Mr. Frank C. Shultis and installed him pastor of the Presbyterian Church of Burdett. Sermon by Rev. Henry T. Scholl, charge to the pastor by Rev. Louis F. Ruf, charge to the people by Rev. Joseph E. Tinker. C.

PENNSYLVANIA.

LEHIGH PRESBYTERY.—At a meeting of this Presbytery held last week at Pen Argyl, the commissioners from the Hazleton Church were authorized to prosecute the call for the pastoral services of the Rev. Robert Jack before the Presbytery of Chester at its meeting in September. The Rev. Albert Treichler was ordained and the arrangements made for his installation over the Italian Presbyterian Church of New Italy, an Italian village between Bangor and Pen Argyl, where there is a very flourishing Italian church of about 80 members, with an attendance Sunday mornings of about 150 and in the evenings of 90. They have also a largely attended week day evening prayer-meeting and a Sunday-school in which the pastor has an adult class of 35. There is an Italian Christian Endeavor Society of 22 members, an Italian day school during the four months' vacation of the public school with 50 pupils, in which twice a week a girls' sewing class and a boys' brigade is held. On Tuesday evening the Presbytery installed the Rev. Mr. Bullock pastor of the Pen Argyl Church. A large audience was greatly interested in the services.

OHIO.

PRESBYTERY OF DAYTON on June 14th, received Candidate Clinton T. Wood from the Presbytery of Fargo, dissolved pastoral relations between Rev. J. C. Ely, D.D., and the church at Xenia and Rev. F. L. Bullard, Jr., and the Dayton Park Church; dismissed Rev. Ely to the Presbytery of Transylvania and Mr. Bullard to that of Columbus and Licentiate A. G. Work to that of Logansport; adopted a tribute to the memory of Rev. Daniel E. Bierce, deceased, and adjourned to meet in Franklin, Tuesday, July 6th, at 11 A. M. J. K. GIBSON, S. C.

MISSOURI.

KANSAS CITY.—Rev. Paul B. Jenkins, graduate of Princeton Seminary, Class of 1897, has been called as a supply to the pulpit of Linwood Presbyterian Church, until of late filled by Rev. J. A. P. McGaw, D.D. Linwood Avenue is one of the most promising fields in Kansas City, for years self-supporting, and destined to be one of the most flourishing as it is one of the most beautiful suburbs. Mr. Jenkins preached for this church somewhat during his vacation, last summer. He enters upon his duties June 27th.

RAILROADS IN JAPAN.

The railway from Tientsin to Peking is being surely, though slowly, constructed by the Chinese Government and it is expected that before the end of this month travellers will be able to go by rail from the sea to that long isolated capital. The railway system of China is now comprised in the line from Tientsin to the Kaiping coal mines, 124 miles in length, and this will add 90 miles to it; but the spell of prejudice is broken and The Railway Age of Chicago says: "A great trunk line from Peking southwesterly to Hankow on the coast, a distance of some 1,400 miles, has already been started, with a small government subsidy, but its rapid construction is not to be expected. A short road from Shanghai to Woosung is also in progress. It may be well, however, to anticipate many inquiries by assuring our readers that there is not at present, nor is there likely to be for a long time to come, any demand for railway men in China."

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Mr. M.—Yes, sir, it is true we make a man's suit of fine imported, all wool, black English Clay worsted cloth to fit any one for \$6.50. We also make a nice Cassimere suit as low as \$3.25. We make suits up to fit and send to any one to examine before paying. We will send free by mail, to any one cutting this answer out and returning to us, a large assortment of cloth samples, our fashion plate, tape measure, rules, price-lists, order blanks, etc. Very truly, SEARS, ROEBUCK & Co., Chicago.

A NEW THEORY.

A French physician, Dr. Weill, asserts that whooping-cough is only contagious before the patient begins to whoop. The British Medical Journal, in speaking of this theory, says: "On various occasions he permitted nearly one hundred young children, who had not previously suffered from whooping-cough, to be associated in the same ward for twenty days or more with children suffering from the disease during the stage of whooping. In only one case was the disease contracted, and in this instance the patient from whom the infection was derived was in the very earliest period of the whooping stage. In three small epidemics Weill was able to satisfy himself that infection was contracted from children who had not yet begun to whoop. He concludes that infection ceases very soon after the characteristic whoops commence, and that therefore in a family it is not the patient who is already whooping, but his brothers and sisters who have not previously had whooping-cough, who ought to be isolated."

A TOWN ADOPTS CHRISTIANITY.

The Chinese Recorder says that a whole town of five hundred inhabitants near Foochow has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners that the missionaries were obliged to discontinue their visits; but the native preacher kept on. In mid-summer cholera came. The one Christian besought the terror-stricken people to come to the true God, who could hear their prayers and save them. Because of despair they joined in asking God to stay the plague; and the plague was stayed that day. The people held a conference, and as a town resolved to accept the new religion and worship the God who helped them. They have since contributed more than \$100 to build a chapel.

In addressing advertisers patronizing our Journal kindly mention *The Evangelist* in all cases.

A SONG OF THE FARM.

[President Harris of the Maine State College at Orono, in an address before the State Legislature, asked the question, "What are the farms fit for, if not for raising boys?" His words were at first misunderstood, but afterwards applauded.]

A word to the restless people—to the fast and feverish age:
A perfect manhood is better than any wealth or wage.
Some are for gold—some, glitter; but tell me, tell me, when
Will we stand for the farm and the college, that go for
the making of men?

Yea, what is the old farm fit for? The word is wisely said;
There may be stumps in the pasture, and the house may
be a shed;
But what if a Lincoln or Garfield be here in this boy of
ten?
And what should the farm be fit for, if not the raising
of men?

'Tis a scanty soil for the seeding, but here we win our
bread,
And a stout heart may grow stronger where plough and
harrow are sped;
Then break up the bleak, high hill-side, and trench the
swamp and fen,—
For what should the farm be fit for, if not the raising of

The crop by the frost is blighted, a niggard the season
seems;
Yet the ready hand finds duties, and the heart of youth
has dreams.
The bar and the senate, to-morrow; to-morrow the sword
or the pen;
For what should the farm be fit for, if not the raising of

And what if our lot be humbler—if we on the farm abide?
There is room for noble living, and the realm of thought
is wide;
A mind enriched is a fortune,—and you will know it—
when
You see that the farm is fit for the rearing of noble men.

We tread the hills that the Holy, that the Beautiful, has
trod;
We till the fields of the Infinite, we dress the gardens of
God:
The seer, the sage, and the poet—they utter the word
again,
And ask what the farm is fit for, if not the rearing of men.

—Pastor Felix in Home Journal.

FROM THE WRITINGS OF HANNAH MORE.

'Tis hard to say which is the most wonderful,
that a daily experience of the disappointments
of the world does not loosen our hold on it, or
that the hourly experience of the goodness of
God does not attest our love to Him.

The reason why we do not value eternal things
is because we do not think of them.

Evils that are ruining us for want of attention
to them, lessen from the moment that our atten-
tion to them begins.

Charity indeed we owe to the dead as well as
to the living; but not that erroneous charity by
which truth is violated and undeserved commen-
dation lavished on those whom truth could no
longer injure.

Far be it from us, blind and sinful as we are,
to pass sentence upon any. . . We know not but
in that little interval their peace was made,
their pardon granted, through the atoning blood
and powerful intercession of their Redeemer.

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GOSPEL TO THE BODY.

WATERLOO, Kans., Aug. 25, 1896.
Dear Sir—I have used the Electropoise in my
family and for the benefit of others nearly two
years and know it to be of great benefit to the
afflicted.

Personally it has relieved me of throat trouble,
from Catarrh, also from Neuralgia, arising near
the heart, and is often used as a grand, good tonic.
It has greatly improved the health of my wife.

In regard to others, from my own observation, it
has apparently set back the dial of life ten years
in the case of a couple over 70 years of age. The hus-
band was afflicted with asthma in its worst form
(scant breath, severe coughing and not able to rest
in bed)—now he pursues his business as a merchant
with vigor and alacrity.

It has relieved and cured asthma and hay fever
thoroughly in another family. It has cured hemor-
rhoids in another family when the physician said
he could only alleviate the suffering. Sciatica of
the worst kind it has cured. The aching jaw and
inflamed neuralgic face has rejoiced after one
local application.

I can say it is a remedy safe and easy of applica-
tion; a very gospel to the body when properly ap-
plied. I welcome and recommend it.

Yours truly, JOS MAYOU, Rector.
Rev. Mr. Mayou is a Home Missionary of the Epis-
copal Church. His large experience with the Elec-
tropoise has been acquired in treating the sick
among his different charges.

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WANTS ANOTHER.

RINGELSVILLE, Pa., April 23, 1897.
Dear Sir—I had been suffering with asthma for
over a year when, last fall, my cousin came to live
with her sister. She said she would like me to try
her Electropoise, so I commenced using it. Thank-
sgiving week, and in two nights I could lie down and
sleep and am very much stronger. I am almost
well of the rheumatic pains that affected my lungs
and heart.

Now I wish to purchase an instrument for my
sister. How shall I send the money to you?

Very truly,
EMMA FRANKENFIELD.

Our 112-page booklet tells all about this treat-
ment and contains reports from 250 people cured.
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OFTEN CURES CASES PRONOUNCED "INCURABLE"

law of God, even though it controls our perverse
will, though it contradicts our conceptions.
There our love will be complete, because our will
will retain no perverseness, and our conceptions
will be done away. Here our most successful
efforts after holiness are little more than painful
endeavors to disentangle ourselves from the snares
and weights of sin, there the effort will be over,
because the object will be attained.

The reality of a thing does not depend on the
appearance.

A Christian has nowhere any promise of im-
munity from the troubles of life; but he has a
merciful promise of support under them. . . Our
gracious Father knows that eternity is long
enough for His children to be happy in. . .
Suffering is the education for heaven.

Long had the world groaned under the most
tremendous engine which superstition and despotism,
in dreadful confederation, ever contrived to
force the conscience and torture the bodies of
men; where racks were used for persuasion and
flames for arguments!

The best of men for ages have been mourning
under this dread tribunal, without being compe-
tent to effect its overthrow; the worst of men
has been able to accomplish it with a word. It
is a humiliating lesson for good men when they
thus see how entirely instrumentality may be
separated from personal virtue.

Though God may be patient with triumphant
wickedness. He does not wink or connive at it.
Between being permitted and supported, between
being employed and approved, the distance is
wider than we are ready to acknowledge.

The "Combination Bible" we are offering as
a premium for one new subscriber is a work
every Sabbath-school teacher and Bible student
should examine carefully. Copies can be seen
at The Evangelist office, 156 Fifth avenue.

ALGERIA'S RELIGIOUS BUDGET.

According to the census of 1891 there were
47,564 Jews in Algeria, out of a total population
of 4,124,732, of whom 271,101 were French,
while besides the native Arabs, who formed the
bulk of the population, there were Moroccans,
Tunisians, Spaniards, Italians, Maltese British
subjects, and so forth. The budget of 1897
allotted 804,700 francs to the Catholic religion,
93,500 francs to the Protestant, 26,570 francs to
the Jews, and 310,430 francs to the Moslems.
The Jews were admitted to French citizenship
by a decree of 1870, signed by Gambetta, Cré-
mieux, Glais-Bizoin, and Fourichon, in pur-
suance of repeated recommendations of the offi-
cials of the empire.

AN OKLAHOMA LIZARD.

Ten million years ago a sea lizard 300 feet long
came to an end of life. How, the police have
not yet found out. Any way, the creature was
swimming around in a prehistoric ocean that cov-
ered what is now the Cherokee Strip, and one
day sank to the bottom dead.

In a tent out south of Chicago (says the Times-
Herald), is what the gentlemanly barker calls
the "world's greatest wonder." The "world's
greatest wonder" is nothing more or less than
the fossilized skeleton of the sea lizard that died
in that ocean of long ago.

"It is the most wonderful and most colossal
fossil ever unearthed," says C. F. Gunther,
director of the Chicago Academy of Science.
"Its proportions are simply gigantic. There are
vertebrae, a complete skull, ribs and flippers,
that are mammoth in size. There can be no
deception about it. The exhibit is that of a
fossil, fully petrified, the bones being calcareous.

"There are fifty or more vertebrae, each as
big as the joint of a stovepipe. The head is
sixteen feet in circumference, and has a long,
protruding bone, five feet across, like the beak
of a bird. The ribs are twenty-five feet long,
half hooped in contour, and the eye sockets are
four feet across. The propellers, or fins, are
perfectly preserved and three feet wide and
eleven feet long. I should judge, from the
petrifications, that the lizard was 300 feet long."

Henry Patterson of Perry, Oklahoma, is the
lucky man who owns the remains of the lizard.
The academy is trying to induce Mr. Patterson
to sell his treasure to it. It is probable that the
deal will be made and Chicago will get the great-
est wonder of prehistoric times that has been
unearthed.

The French Journal *L'Anthropologie* pub-
lishes an account of the discovery of the Moi
race of tailed men by M. Paul d'Enjoy in Indo-
China. M. d'Enjoy saw only one of the men,
the rest of the village having run away, but he
conversed with this one and saw where the peo-
ple lived. The man was found in a large tree,
into which he had climbed for honey. His
climbing was like that of a monkey, and in com-
ing down he applied the soles of his feet to the
bark. The tail is not the only peculiarity of
this race, for their ankle bones are extraordi-
narily developed, so as to resemble the spurs of
roosters. The Moie use poisoned barbed arrows
and are treated by the natives around there as
brutes. So says the Popular Science Monthly,
but the account needs confirmation. In what
language did the parties converse?

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person with board and treatment
for three months, at very moderate
price, at one of the best Sanitar-
iums in the Country. Write for
particulars.*

THE RECORD IN MOUNTAIN CLIMBING.

The Fitzgerald mountain climbing expedition from England, has been doing very notable work for several months in the Andes in South America. The party has labored to make the complete ascent of the peak of Aconcagua in Chili, which is believed to be the highest in the western hemisphere, according to earlier measurements reaching 22,422 feet. The Fitzgerald party, however, may have found the peak to be even higher. At any rate, the ascent of this peak as recently accomplished by Messrs. Vines and Zurbriggen was the highest climb yet recorded by human beings, and on that account alone the expedition assumes a foremost rank in the annals of mountain climbing. Mr. Fitzgerald, the leader, failed to make the complete ascent, finding it impossible to live at a higher altitude than 19,000 feet. He remained for days, however, at that height, camping out in the snow, in order to make a dash to the top if his strength seemed to warrant it, but finally he became so very ill that he was forced to abandon the attempt.

Mt. St. Elias in Alaska, the highest peak in North America, which the young Italian count is to climb, with the assistance of the Appalachian club, is 18,100 feet high, considerably under the peak of Aconcagua in altitude. Mt. St. Elias has never yet been scaled, although several attempts have been made, a height of 10,000 feet having been reached on one occasion and 14,500 on another. This peak is very difficult to climb owing to its position among vast surrounding glaciers and to the hard problem of providing provisions for the party making the ascent. Yet it ought to be scaled sooner or later, now that the Fitzgerald party have succeeded in the no less difficult task of ascending Aconcagua in the Andes.

The highest peaks on the earth's surface are in the Himalayas in Asia, and there are so many of these ranging from 20,000 to 30,000 feet high that have never been scaled that the mountain climbers have their work cut out for them for many years to come. The greatest altitude in the Himalayas is thought to be 29,002 feet, credited to Mt. Everest, but later and more accurate measurements may reveal peaks in that region over 30,000 feet high. Mt. Ararat is much more accessible at present to mountain climbers than other peaks in Asia, having been first ascended in 1829 by a Russian and 14 more times since then by parties of Russians, English, Germans and Americans. Although but 17,916 feet high, Ararat is a wonderful work of nature in that it rises so high from so low a plain.

In this respect Mt. Ararat suggests at once to an American Pike's Peak in Colorado which, at present, offers probably the grandest mountain scenery, at least to the ordinary tourist, in North America. Pike's Peak is 14,147 feet above the sea level and on one side looks far down and away upon the great level plains stretching 80 miles to the low eastern sky line. On the other side is a marvel of crags, spurs and peaks that make up the Rocky mountain range. This contrast is rarely found on a single altitude and makes the Colorado peak one of the most notable spots for scenic effects in the world. But there is no longer any mountain climbing of the heroic sort at Pike's Peak. A railroad takes one up, and refreshments are always found for sale at the top, with a chance to have one's picture taken by the resident photographer. The painful experience one has, however, with his ears at 14,147 feet, affords an appreciation of the danger to life which Mr. Fitzgerald found at 19,000 on the white sides of Aconcagua.—The Springfield Daily Republican.

For a Nerve Tonic

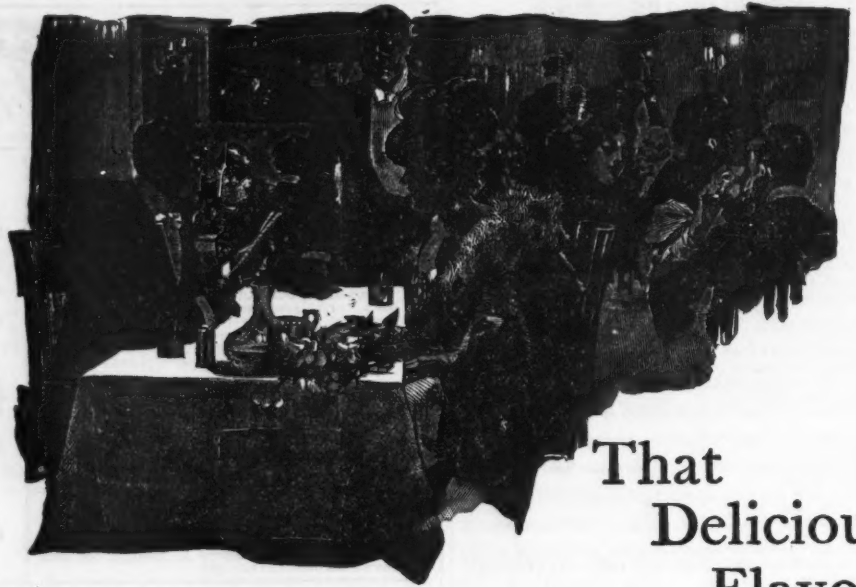
Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic."

SOUND SENTIMENT IN TEXAS.

In vetoing a bill making the obtaining of a divorce in the State of Texas an easier matter than it now is, Governor Culbertson used this forcible and statesmanlike language, which is worthy the attention of all good citizens:

It is respectfully submitted that these changes in the law would be detrimental to society and should not be made. At the earliest period of our history the present law on the subject of divorce was framed and has answered every reasonable purpose. It has met the demands of half a century of progressive civilization, and at no time has it brought stain or opprobrium upon the state. Broad, elastic and sufficient, as interpreted by our courts, it has kept pace with the needs and social progress of our people, and yet has tended to give marriage a permanent rather than a temporary status. Whether re-



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TYPE-WRITING IN CHINESE.

According to the Chicago Record, "the Rev. Mr. Sheffield, a Presbyterian missionary at Tung Chow, has invented a Chinese typewriter, which is said to be a very remarkable machine, and is exciting a great deal of comment over there. He made the model himself, but sent the parts to a factory at Hartford, where they were made in metal and put together. It turns out to be a great success, and will relieve both the foreigners and the native Chinese from the necessity of using a paint-brush and a pot of ink in conducting their correspondence. As near as can be understood from the description published in the Chinese papers, the characters, about 4,000 in number, are on the edges of wheels about one foot in diameter. It requires twenty to thirty wheels to carry all the letters, and the operator must strike two keys to make an impression. The first key turns the wheel and the second stops it at the letter wanted, which is brought down upon the paper by an ingenious device. Although the machine is complicated, it shows a remarkable degree of ingenuity and skill, and Dr. Sheffield hopes to make many improvements in the way of simplicity."

garded in the nature of a civil contract or religious sacrament, marriage is the cornerstone of our social fabric. It is the foundation of the advancing civilization of mankind. Every divorce is hurtful to society, and every happy and permanent marriage is a blessing. Easy severance of these ties encourages hasty and inconsiderate marriages, but the knowledge that they will be as durable as the conditions of society will permit will make them in a large measure the result of deliberation and sound judgment. Adherence to laws which have stood the test of time will spare our state the shame of becoming the divorce refuge of adventurers and profligates and tend to make marriage, as beautifully described by Sir James McIntosh, a school of the kindly affections and a fit nursery for the commonwealth.

THE PRESIDENT'S SCRAP-BOOKS.

Among the things which every President carries away from the White House with him, says The Evening Post, is a set of scrap-books containing the clippings, editorials, and news items concerning the administration during its continuance. The work of selecting these clippings is the greater part of the duty of one clerk, who receives \$2,000 a year, and the books in which they are pasted cost about \$4 each. A clerk at the White House is authority for the statement that upon just one occasion in his administration did Mr. Cleveland ask to see any of these books.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

CHEERING TOKENS.

[From Zion's Herald, June 2.]

Dr. Arthur T. Pierson, the premillennialist who startled the Christian world by announcing in the January number of the *Missionary Review* that "at no time during the half-century now closing have missions to the heathen been at greater peril of utter collapse," returns to the charge in the May number, reaffirming his belief, and adding that "the Holy Spirit, grieved by the secular and skeptical spirit prevailing in the churches, is largely withdrawing from them."

We cannot at all agree with this diagnosis of the situation. Things are not as we would like to see them, but they never have been and never will be. It is a mistake to let our longing for the fastest improvement and the highest attainment blind us to the really large advance that is being made. It is a mistake to let the presence of temporary backward eddies and local failures due to unusual circumstances prevent our seeing the grand onward sweep of every good cause. It is true that a number of missionary societies are in debt, embarrassed mainly by their very success, but not one is bankrupt or in any way approaching "collapse." All who wish to go forth cannot be sent, but this only shows that for the time there has been a larger revival of missionary zeal among the young people than among the older ones who mainly foot the bills; and it will lead to an elevation of the standard of missionary selection and preparation which has long been needed. In every mission field the progress of the work has been most encouraging, and the restriction of supplies from abroad is driving the native churches to greater efforts in speedily reaching self-support, which will be most advantageous to them in the end, but which only the sternest necessity would force them to attempt.

The total amount of money contributed for Foreign Missions is steadily rising, even in the past few years of widespread financial stringency. The American Board Almanac of Missions is good authority in this matter. Its issue for 1889 gives the amount raised by all Protestant Societies in 1888 as \$9,396,996. The amount in 1890 was \$11,429,588; in 1893, \$14,402,291; in 1895, \$14,441,807; in 1896, \$15,549,243. This does not look as though "utter collapse" were very near.

The annual report of the Church Missionary Society, just published, shows that the gross income for the past year, including receipts for special funds, has been £341,395, a sum in advance of the highest previous total by £44,000. In 1887 this noble Society could say that during the fifty years of Queen Victoria's reign it had sent out nine hundred missionaries. In the last ten years it has sent out seven hundred and is relatively in a better financial position than it was ten years ago.

The total income of the China Inland Mission in the first ten years of its history—1866-1875—was £40,000; of the second ten years, £119,000; of the third, £309,000. Last year the income was £42,925, showing an increase over the previous year of £9,767.

The missionary income both of the United Presbyterian Church and of the Church of Scotland has greatly increased within the last year or two. In the latter body on the first of March it was shown that the amount available for general mission purposes in the year then closing had been \$6,949 more than in the previous year.

Mr. Alfred Marriott of England, has left by will £350,000 to the Society for the Propagation of the Gospel. A London churchman who prefers to remain anonymous has given the Church Missionary Society £30,000, the interest of which is to be available for the general purposes of missions. Mr. John D. Rockefeller has promised \$250,000 toward paying off the indebtedness on the Baptist Missionary Societies. And these are but a few of many recent large gifts. Still more significant in this line is a contribution of £844 received for the Mansion House Indian Famine Fund from Fiji, where sixty years ago there was nothing but pagan cannibals. The Fijians are said, on the authority of a recently published government hand-book, to be "the most law-abiding community in the world."

Many other cheering items from the wide mission field might be cited—the abolishment of slavery in Zanzibar; the replacement of some horrible native governments in West Africa by enlightened Christian British rule; the marvelous prosperity of the work in Uganda, where are 321 churches, 3,000 communicants, a Sunday attendance of nearly 30,000 and 725 native evangelists and teachers, 400 of them supported by the offerings of the people. That the famine in India will advance the interests of Christianity in that country there can be no doubt, even as the war between China and Japan greatly helped the prospects of the true religion in the East.

A Woman Saved.

A CASE OF INTEREST TO EVERY WOMAN.

Mrs. Henry Youghans Tells a Story of Suffering and How She Was Cured.

From *The Evening News, Detroit, Mich.*

Mrs. Henry Youghans, of Detroit, Mich., who resides at 1003 Grand River Avenue, said: "Ever since our last little one came I was an invalid. For years I have had the most painful experience and would have to lie down most of the time. After the last baby was born I was unable to attend to my household. I could hardly stand up and had dizzy spells. I wanted to sleep all the time and was treated by several of the best physicians. I would have the most fearful cramp, for which hot applications were used. I used these hot applications until I blistered myself severely.

"Before our child was born I had been a strong, healthy woman and was scarcely ever sick. After he was born I grew weak and thin, and received scarcely any help from the medicine left by the doctors. They said that I was not properly cared for and that the baby was too strong for me. My back seemed to be breaking and I was scarcely ever without a severe headache. Could not tell you how many different prescriptions I have taken, but every doctor had a different plan of treating my case. I wore supports and laid for weeks with my limbs elevated, but without avail. One day my husband suggested that I try Dr. Williams' Pink Pills for Pale People, as he had read several articles in the paper about women who had been helped by them. I was discouraged and thought I must always be an invalid,

but said I would try them after I had taken the bottle of medicine I was then using.

"A few days after he brought me in a box and asked me to give them a trial. I started taking Dr. Williams' Pink Pills for Pale People that day and put the other medicine away, thinking it would please him if I tried the pills. Before I had taken one box I felt better. My husband noticed the improvement and bought two more boxes. I kept on using them until I had taken four boxes, and I was entirely cured.

"I keep them in the house now and use them occasionally, as they are a great help to all women. You would not have known me two years ago. What I am to day is owing to Dr. Williams' Pink Pills for Pale People."

(Signed)

MRS. H. YOUGHANS.

Mrs. H. Youghans, being duly sworn, states that she has read the above and that it is true in every particular.

ROBERT E. HULL, JR., Notary Public,
Wayne County, Michigan.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Med. Co.

A MODEST EXPLORER.

Mr. Ney Elias, the late English Consul General at Meshed, who died two weeks ago in London was a great explorer, although so exceptionally modest that few knew what he had done. The *London Times* says that "As his most important journey was made and his most valuable reports written when employed in confidential service under the government of India, it has come about that a man who, a quarter of a century ago, earned the gold medal of the Royal Geographical Society for a solitary journey made from Peking to St. Petersburg, in the depth of winter and in the midst of a fanatical Chinese rebellion, and who since then has almost continuously been employed on daring journeys and delicate political missions in southwestern China, in Burmah, in Chinese Turkestan, the Pamirs, Afghan Turkestan, Chitral, Siam, and Persia, is scarcely known to any Englishmen beyond a few officials of the government of India and readers of the *Geographical Society's Journal*.

Ney Elias, at an early age, found his way to China, where he was employed for a time in a business office, and, in 1871, conceived the daring project of returning to Europe overland across the entire continent of Asia. He set out with a single Chinese servant, he crossed the terrible desert of Gobi by a route never before explored, he unconcernedly travelled amid the opposing factions of the great Mohammedan rebellion of those times, and he traversed the breadth of Siberia to Russia. The report of this journey is contained in no pretentious book of travels, and received none of the advertisement which other far less intrepid or important journeys have obtained. It was merely recorded in the sober pages of the *Journal of the Geographical Society*. But the record of this, as of all the other journeys made by Ney Elias, was so transparently truthful and interesting in detail as to gain the unstinted admiration of such men as the late Sir Henry Yule and Sir Henry Rawlinson, who were then the highest authorities upon Asiatic geography.

After his return from this great journey, Mr. Elias formed the conception of penetrating to the mysterious city of Lhasa, in Thibet, but, being detained through political difficulties, he

accepted service under the government of India, and was sent, first, to Yunnan, and afterwards to Ladak. From this latter place he was sent on a political mission to Chinese Turkestan, with the object of establishing relations between the government of India and the government of the great province of China which bounds our Indian Empire on the north. In 1885 he again visited the same countries, and made one of his greatest and most valuable journeys, traversing the entire length of the Pamirs, visiting the interesting little states that lie on either side of the Oxus, travelling through Badakhshan and Afghan Turkestan to the neighborhood of Herat, and returning to India by way of Chitral and Gilgit. In 1889-90, Mr. Elias demarcated the frontier between Siam and the Shan States of Burmah, and in 1891 he was appointed Consul-General at Meshed, in Persia, from which post he only recently retired.—*London Times*, June 1st.

LEGAL HOLIDAYS.

The last Legislature codified the special holiday acts so that one statute now covers them all. The legal holidays and half holidays in this State are designated by the statute as follows: "The first day of January, known as New Year's day; the 12th day of February, known as Lincoln's Birthday; the 22d day of February, known as Washington's Birthday; the 30th day of May, known as Memorial Day; the 4th day of July, known as Independence Day; the first Monday of September, known as Labor Day, and the 25th day of December, known as Christmas Day, and if either of such days is Sunday, the next day thereafter; each general election day and each day appointed by the President of the United States or by the Governor of this State as a day of general thanksgiving and general religious observances. The term half holiday includes the period from noon to midnight of each Saturday, which is not a holiday. The days and half days aforesaid shall be considered as the first days of the week, commonly called Sunday, and as public holidays or half holidays, for all purposes whatsoever as regards the transaction of business in the public offices of the State, or counties of the State. On all other days and half days, excepting Sundays, such offices shall be kept open for the transaction of business."

THE INTRODUCTION
OF

Deimel Linen=Mesh Undergarments.

ALTHOUGH the Linen Store is the natural place to find everything in linen that's worthy of confidence, we must be thoroughly sure of the goodness of a fabric and its adaptation to the use for which it is made, before any new linen article can find a place on our shelves.

THE UNDER-GARMENT PROBLEM. For many years the problem of hygienic underclothing for this climate has awaited a satisfactory solution. All sorts of fabrics have been urged; cotton, wool and silk have had their exponents, and all have fallen short of anything like general satisfaction.

Some time ago a linen fabric, known as Deimel Linen-Mesh, was brought to our attention, and its claims urged upon us as a superior material for under-garments.

TESTED AND PROVEN. Our natural conservatism put the fabric to a severe test, after which we became so thoroughly convinced of its value that we have arranged to act as agents for the goods in the territory of Greater New York, and we cordially invite our customers and the public to a full investigation of this remarkable fabric.

Deimel Linen-Mesh is a patented net-like fabric, made in Germany and imported to this country in the piece,

the garments being made here. Dr. Deimel, the originator of this new system, was a practising physician in San Francisco (a German by birth), who came to this country several years ago from one where ordinary linen has been worn for centuries as an undergarment. Thinking, however, that we knew more about this climate than he did, he fell into the custom of wearing wool, to which, however, he never took kindly, and he soon began studying the problem of a suitable undergarment, especially for a humid climate, either hot or cold. As a result of his investigations, Deimel Linen-Mesh has been manufactured, and from his large professional acquaintance in San Francisco and elsewhere he has had a most exceptionally intelligent hearing. It is but just to say that in every case where investigation has been made and a trial of the garments has ensued, that the result has been most satisfactory.

Instead of entering upon a discussion of these goods from our standpoint, we think it best to let Dr. Deimel make his own argument for the fabric, simply saying that we believe it is in no wise extravagant, and that a trial of the garments will convince the wearer of the truth of his statements. This argument is contained in a pamphlet we are glad to send to those who desire to investigate the subject.

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